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James Scholefield

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MEMOIR

OF THE LATE

REV. JAMES SCHOLEFIELD, M.A.

LATE FELLOW OF TRINITY COLLEGE,
REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF CAMBRIDGE,
PERPETUAL CURATE OF ST. MICHAEL'S,
AND CANON OF ELY.

BY HIS WIDOW.

WITH NOTICES OF HIS LITERARY CHARACTER,

BY

THE REV. WILLIAM SELWYN, M.A.

CANON OF ELY.

SEELEY, JACKSON, AND HALLIDAY, FLEET STREET;
AND B. SEELEY, HANOVER STREET;
LONDON: MDCCCLV.

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PREFACE.

FROM the almost entire absence of any written materials which might be available for a Biography of Professor Scholefield, it would have been difficult, if not impossible, for any one but his widow to write his private or general history. She has therefore consented, at the request of her family and friends, to undertake a brief sketch of his useful and laborious life.

Her chief aim has been to adhere strictly to truth —to keep back nothing which may be considered as defects in his character—nor to magnify his excellences.

There may appear in some of the details, an unnecessary minuteness; but as strangers, or even friends are not aware of the blame he sometimes incurred for rashness in the process of carrying out

his plans, it was considered right to give the whole of the circumstances as they really were, and thus to free him from the charge of haste or imprudence.

It may seem, on the other hand, that the occasions in which he stood forth as a champion for the truth, or an advocate in the cause of missions, and the propagation of the Word of God throughout the world, are not made sufficiently prominent; but, from the whole tenor of the Memoir, it is apparent that he was ever found at his post, as occasions called him forth. His duties were interwoven with his life. His character was,—to be useful without parade, and to do things without recording them.

In the persuasion that those who knew him best, and loved him most, will be satisfied with the simple narrative of facts, and in the full conviction that such a narrative is in unison with the character of the departed as drawn out in the last few months of his sojourn here, this little work is sent forth; and to the Master whom he served so faithfully, and who honoured his labours so abundantly, it is now commended, in the humble hope that it will receive his blessing.

The literary part of his character having been kindly undertaken by one of his literary friends, a

full confidence is entertained that that portion of the work will meet with a warm reception from many of those for whom he felt an affectionate regard to the close of life, and who will doubtless follow him through his arduous career with deep interest.

Cambridge, Feb. 8, 1855.

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A MEMOIR,

&c.

PART I.

INTRODUCTORY CHAPTER.

THE numerous friends of my beloved husband expressed, in their letters of sympathy, an anxious desire for some account of the last stage of his earthly pilgrimage.

To have complied with their request, and written to them individually, would have been as impossible as painful; therefore the only way of gratifying them, was, that of drawing up a short memorial of the last few months of his valuable life, to circulate amongst them; and this is all I intended doing, feeling perfectly assured that his public character was well known.

His literary pursuits, his long and devoted activity in the University, and in every good work to benefit the town of Cambridge, had long been appreciated; and his zealous and self-denying ser-

vices in the church of God, almost throughout the kingdom, has rendered him already "an epistle read and known of all men." But finding that nothing short of a more general and comprehensive Memoir would satisfy the wishes and expectations of his friends and the public, I feel called upon to draw up a brief account from his birth till his peaceful dismissal to his heavenly rest.

Although fully aware that a more able pen might have been employed, still no one could pourtray a character naturally reserved as his was, so accurately or so justly, as one who has watched its every feature for nearly thirty years, and who has so often seen the mistaken views which others have been led to take of it.

His own very great objection to Memoirs in general, will be borne in mind, and operate as a check. He seldom read one, and it is clear that he never intended one to be written of himself, for he has left no memoranda of even the most interesting events of his life, beyond a short line to mark the day such events occurred. Under these circumstances a comparative stranger could find little that would be interesting respecting him, which is not already known in his public character. The materials must have been supplied by me; and whatever might have been gained by the superiority of composition *as a work*, the simplicity of the narrative must have suffered loss.

A first-rate artist could not produce so correct a likeness from the mere description of the features of a face, as an inferior one who had drawn them from the life itself; and the portrait would be valueless, from its want of what artists call "feeling," though the painting might be exquisite.

The chief design in bringing forward the private history of one, whose talents and position gave him the opportunity of raising to himself a name, but who was anxious only to consecrate all to the service and glory of his great Master, is,—that it may encourage others to follow his example, and also in this respect to "let his light so shine before men, that they may see his good works, and glorify his Father which is in heaven."

He is now beyond the praise of mortals; and if shrinking, (as he ever did) from commendation while encompassed with human frailties, what would be his feelings, could he watch the progress of this his short history, but that God might be glorified in him. For the last few months especially, this was his manifest desire, by his daily deportment. Humility, patience, submission to the will of his divine Master, were marked in every day's events; and though little was expressed, much was exemplified in the gentle peaceful close.

As correspondence is one of the most interesting parts of a Memoir, application was made to some of his dearest friends, who might be supposed to

have letters from him in their possession: the reply to these applications has generally been, "Only on business—very hastily written—and not preserved." But to some friends he did write, and for the loan of these letters I feel deeply indebted. Thus a variety of interesting correspondence must not be expected. He had no time to indulge in writing to his friends. Frequently he was obliged to content himself with merely "Yes," or "No," as the substance of his letters.

The penny-post he felt to be a great affliction, as it brought so many burdens upon him, which, though as far as possible, he was assisted in answering, he still felt an oppressive weight; as it gave facility to letters of unwarrantable intrusion.

Measuring his life by the amount of work he did, it was a long one; but that work, for the most part, was not brought before the public, so as to attract admiration;—but a constant and faithful discharge of a round of duties, all tending to the glory of God, and the good of men, was the business of his life. When any fresh call of duty came before him, he did not stay to inquire, Have I time or strength for it? But, it appears a duty, and therefore I must engage in it. No one could form any idea of the amount of work he laboured through, but those who were some time in the house with him. To casual visitors, it did not appear.

Often has it been a subject of surprise and re-

gret to his friends, that one so eminently gifted for unfolding the Sacred Scriptures, both from his critical knowledge of them in the original, and the clearness with which he comprehended their import, marking the bearings of different passages upon each other—that one so qualified for such a work, should have been appointed to an employment which called off his attention from such studies, and clogged his mind with subjects apart from those more sacred subjects. But so it was, and he quietly submitted to walk in the path allotted to him.

As far as classical subjects engaged his attention, he felt at home; for he had a taste for them, and a natural relish for general literature and poetry, both ancient and modern. But a large portion of his time was obliged to be given to what he used to term "mere drudgery." And deeply did those friends lament this, who watched the ripening of his mind for higher attainments in scriptural knowledge.

He had little or no time to devote to those studies, except what was necessary for preparation for the pulpit. But his sermons were never delivered, without having cost him much thought and attention, and few have been equally successful in pulpit instructions, or more valued as a preacher.

His Church, during term-time, crowded with young men preparing for the ministry, will bear ample testimony to the truth of this statement;

also the Greek Testament Lecture on Friday evenings, at his own house, where he spent his strength in no common degree and to the greatest advantage, was another witness to his usefulness; and many were the letters of thankful expressions from young men for having enjoyed the privilege of attending them.

A Clergyman has kindly sent the notes which he took down at the time when the subject of the Lectures was the Epistle to the Ephesians, and has given permission for their insertion: they will be found at the end of this volume: and will afford a specimen of his mode of instruction on these occasions.

Twenty-five years, these private lectures were regularly kept up during Term-time, and no other engagement was made, however desirable it might appear, which would have interfered with them.

Before the close of this Memoir, it is recollected that some parts of it will doubtless give pain to those who must be conscious they were instrumental in sorely afflicting this faithful servant of God. But to pass by unnoticed, circumstances, which called forth, and honoured the grace of God, in enabling him to bear, and even to triumph over trials the most distressing to an affectionate minister, would be dishonouring to that grace which shone in him so brightly; nor should I be a faithful memorialist to conceal them. It was for the trial of

his faith, that he was called to suffer these things, and for the glory of his God that he bore them so meekly.

The Saviourw as made perfect through suffering; and in this respect the servant was in no small degree conformed to his Divine Master.

These introductory remarks are necessary to avoid disappointment to those who are not aware of his occupations, which as Greek Professor were chiefly academical, and highly laborious. Not unfrequently to a late hour he would be poring over examination-papers for the different prizes, and these duties were not hurried over, but faithfully and punctually performed, as many of the leading members of the University, who were from time to time engaged with him in those duties, would readily testify. During the latter years, the Parker Society claimed much of his attention, and the value of his services was highly appreciated in the important office of editorial secretary, which he held to the last. Not a single line in that vast work was printed, until it had passed under his critical eye. Some account of his connection with it will be given towards the close of this volume, in letters from Dr. Robinson and Mr. Ayre, who were fellow-workers with him.

CHAPTER I.

HIS CHILDHOOD AND YOUTH—CHRIST'S HOSPITAL—ENTERING COLLEGE.

THE subject of this Memoir was the fifth child of Nathaniel and Mary Scholefield, of Henley-on-Thames. He was born on the 15th of November, 1789.

His father was the Minister of the Independent Dissenting Chapel in that town. "He was a man of vigorous intellect and extensive knowledge. When the income arising from his chapel became inadequate to maintain his increasing family (twelve in number), he left Henley, and resided upon a small farm, at the distance of four miles from the town; continuing, however, for several years, to share the duties of the chapel, and returning home in time to preach in his own house in the evening to the poor of the neighbourhood, who, having no other means of grace within their reach, gratefully assembled for the purpose of religious instruction. For a part of the year, he had a service also in his house on

Wednesday evenings, for the benefit of the poor, which was often attended by a crowded auditory." He afterwards removed to Winsford in Cheshire, where he continued his labours as a Minister until his death. Although a Dissenter himself, it was his wish, that, should any of his sons enter the ministry, it should be as Ministers of the Established Church of England; and therefore gladly accepted the offer of a presentation to Christ's Hospital for his son James, who, at the early age of seven years, left his parental roof, for many long years of school instruction and discipline.

Very little can be collected of his early days from his own family, as his parents are gone to their rest, and his surviving brothers and sister saw but little of him until they arrived at years of maturity, as he was so early sent to school; and, at that period, the boys at Christ's Hospital were not allowed to go home more frequently than once in four years. Mr. Bartlett, the present Vicar of Luton, Bedfordshire, has however kindly sent me the following particulars.

"With respect to the early part of your dear husband's life, I am acquainted perhaps with as much of it as any of his surviving friends can be, although circumstances rendered that acquaintance of a very general character.

"We were, I think, together at a preparatory school, at the early age of six years; and shortly

after this, he was removed to Christ's Hospital; and his eldest brother Nathaniel and I were sent to a boarding-school elsewhere. The Professor's recreations were 'few and far between,' but I believe he never returned home without our meeting; and sometimes considerable intercourse arose between us during the vacation. I delighted, as a little boy, to spend an occasional few days at the beautifully-situated farm of his father, on Wetherwedge Hill. At these periods, James and I were perhaps as intimate, as it was in his reserved nature to become with any one of his own age. I well remember his elder brother and I used to ask him to stand up and preach a sermon; as, from his unusual gravity when a child, we called him 'the little parson.' I well remember, too, with what singular self-possession he sustained our playful teazings; and, when we might have proceeded a little too far, with what *self-control* and *dignity* he 'looked unutterable things,' and *slowly walked away*.

"His father had a very large horse, which had been a trooper's horse, and seen service in the army, and this quiet good-tempered creature was named 'Old Soldier;' and I was often permitted to ride upon him behind the Professor's elder brother, and we have sometimes been all three at once upon his back. On one occasion, Nathaniel and I were upon him, and James too was also climbing up, when the motion of the horse, before he had ob-

tained a seat, threw him off, and he fell to the ground. He made no complaint, and did not appear hurt, but his father discovered at night that he had broken his collar-bone." *

This accident occurred the day before he should have returned to school, after one of the vacations; and had it not been needful to try on some part of his dress, in doing which his mother observed him to shrink from her touch, he would have returned to school in this distressing state.

Thus early did he shew what was, in after life, a very strong feature in his character, viz. patient resolution. His mother used to delight to talk of him as a boy of a studious turn of mind, who always preferred reading some favourite book, seated on a little stool, to a game at play with the other children, whose chief happiness consisted in romping about. This difference of taste prevented him from being a general favourite in a family of many children: but in one of their amusements he could enter with all his heart, this was riding on horseback—of which he never tired; and, when a very little boy, would mount "Old Soldier" without assistance.

The early separation from his family tended to increase his naturally reserved disposition; and from mixing at school with those who entered nei-

* Mr. Bartlett gives other interesting information which will be more properly introduced in a later part of this work.

ther into his sorrows nor his joys, he was led to conceal his feelings, which added greatly to the keenness of his sorrows in after life. How true it is, that by imparting our griefs to others, we in a measure lose the bitterness of them; and equally true, that early habits are difficult to break through.

At Christ's Hospital he found that the chief amusement among his schoolfellows, was that of bathing and swimming; all their holidays were spent in this way. Being himself naturally fearful of water, he felt great reluctance in joining them; but shame at his own timidity, overcame his fears, and in a short time, he became one of the most expert swimmers in the school. On one occasion, when he was older, he was, by this acquirement, the means of rescuing one of his schoolfellows from a watery grave. He often used to relate the event, with feelings of gratitude; and as it is a remarkable instance of the watchful providence of God, it is worthy of being recorded.

A large party of lads were engaged in their favourite employment nearly the whole of one of their holidays, which they chose to spend at the New River, where they could swim under the arch of a bridge. A turn in the river at a certain point, caused a part of the way to be left in darkness; and it was considered by the boys one of their greatest feats, to swim through the dark arch, as it was called. Young Scholefield had accomplished

this several times, and at last came out of the water quite exhausted, and was beginning to dress himself, when he heard the cry, "Owen is drowning." He instantly undressed, and jumped into the river, and swam through the dark arch, where he found this lad sinking for the last time. He seized him by the hand, and holding him fast, drew the poor fellow to shore, where he soon enjoyed the satisfaction of seeing him restored. After this, they became great friends, and continued such through the whole of their College course. This young man entered the Church, but died shortly after. Thus, by determined perseverance, difficulties and natural antipathies were overcome.

He became a Grecian at Christ's Hospital at the usual time, and obtained many prizes. The last was a large silver salver, just before leaving the Hospital. His value for this noble Institution he delighted to express, and said, he seldom passed a day in which he did not bless God for good King Edward! At the same time, he felt himself, and saw in other Grecians, that their exclusive and privileged position in the school, engendered pride, and it needed the humbling influences of the gospel of Christ to counteract these ill effects. He has frequently observed, that the Grecians of Christ's Hospital were the proudest men living.

It did not appear that at this time he possessed any real spiritual religion: he had been brought up

from infancy by pious parents, but the impression left upon his mind was, that they were too strict with their children, in the Sabbath discipline, and this produced in their minds a dread of Sunday as a day of confinement; he often mentioned this, and endeavoured with his own child to make it a day to be anticipated with pleasure. He had seen the same effect produced in other families, who had been blessed with pious friends.

Not one of his surviving family is able to give any account of this period of his life, for the reasons already stated; and as it was passed without bearing any spiritual fruit, he seldom made it a subject of conversation.

But he delighted to speak of his native place, and considered that no part of the country exceeded it in beauty; and he retained to the last, the highest regard and affection for his relatives who are still residing there. The death of a favourite cousin, Mr. George Saundy, which preceded his own only six months, affected him deeply, for he was fondly attached to him, and the loss he would be to his aged father and the family, he frequently deplored.

The following Sonnet, addressed by him to his revered uncle, Mr. Saundy, on his completing his *eightieth year*, may be here introduced.

December 31, 1846.

" Thus far, dear Uncle, on thy heav'nward way
God's gracious hand hath led thee. Fourscore years
Have somewhat bent thy bodily frame ; but yet
The mind undimm'd survives : and Memory flings
Across thy view rich shadows of the past,
In calm and peaceful retrospect, to add
A charm to present joys ; while in the heart
The glow of fond affection stirs the thoughts
Which sire, and grandsire, and great grandsire breathe
Tow'rd nature's younger pledges. Yet more bright
Than present joys, or memories of the past,
Hope gilds thine onward path with foretastes sweet
Of future rest, as, leaning on the Cross,
Faith waits expectant for the promis'd crown."

J. S.

The following particulars concerning the earlier years of Professor Scholefield, were communicated in a letter, forwarded from his eldest surviving brother, some weeks after his decease.

" My intercourse with him in early years was very slight. When passing a year in London, I had frequent opportunities of visiting him at Christ's Hospital, and in all my difficulties found him a kind and wise adviser. Though always very sedate, I am not aware there was anything serious about him, till some time after his entering College.

" On occasion of my meeting him at home then, I well remember on our taking a walk together, he related to me, that after going to College, he sacrificed everything to study, making little difference between the Sabbath and other days.

"That on one occasion, he had to call at some person's house on business, and being kept waiting a very long while, his thoughts took a very serious turn; his mind became so deeply impressed with the vanity and emptiness of all earthly pursuits; that he lifted up his heart to his heavenly Father, and prayed, that whatever his lot might be here, his portion might not be in this world. From that time he was enabled to maintain a strict regard to a religious walk and conversation; and he added, he did not know that in a worldly point of view, he had been a loser, by giving up those hours of study, which he felt were demanded for a more sacred purpose.

"Our dear brother was naturally reserved; and I do not think thus much would have escaped him, but for the hope that it might induce those who were dear to him to follow his steps. His words were few and well-chosen.

"From that time, all his family could not but feel the increased kindness of his deportment, and anxiety for their welfare. We shall never again see his equal."

He entered College, October, 1809. But, for an account of his College career, and literary pursuits, the reader is referred to Part III. of this work.

CHAPTER II.

ENTERING UPON MR. SIMEON'S CURACY.

It will be interesting to trace the leadings of Providence in Professor Scholefield's appointment to Mr. Simeon's curacy. He had occasionally attended at Trinity Church, during his undergraduateship, but was personally unknown to its minister. His plan for the attendance on the public services, and spending the Sundays, were these; College chapels he never missed, or the afternoon sermon at the University Church. The evenings he passed in his rooms, sporting his door to keep free from intruders; this he found a very profitable time for laying in a store of Biblical and Theological knowledge. And his favourite book, next to the Bible, was Archbishop Leighton's Commentary on the First Epistle of St. Peter. It must have been on the mornings of Sunday that he heard Mr. Simeon preach. At that time, there was a kind of stigma attached to frequenting Trinity Church, and he had

not then overcome the feelings of shame at being seen to enter it, and used to look every way before he ventured to pass the gate. This feeling was far from being uncommon with many, who really valued Mr. Simeon's ministry; but, like Nicodemus and Joseph of Arimathea, who were afraid to appear openly as their Lord's disciples, these young men, though they valued Mr. Simeon's ministry, shrank from the reproach. This appears extraordinary in one, who afterwards was so regardless of ridicule.

Before taking his degree, he wished, if possible, to secure a curacy in the neighbourhood of Cambridge; that he might be usefully employed, and still remain in College, and take University pupils. Having heard that Dr. Ramsden wanted a curate for Chesterton, of which parish the Doctor was the incumbent, he called upon him with great "fear and trembling," for he ever entertained an awful respect for his superiors. The Doctor received him with great kindness, told him that his own curacy was filled, but informed him that Mr. Simeon was seeking for a curate for his friend Mr. Mitchell, and recommended him to call upon Mr. Simeon. He felt grateful for the information, and followed Dr. Ramsden's advice. Mr. Simeon also received him kindly, and after hearing the purport of his visit, told him he had engaged a curate for his friend, but added, "I should be happy to offer you my own curacy, if you would not object to one in

Cambridge." He felt surprised, but readily accepted it.

There now arose a difficulty: Mr. Simeon wanted a curate immediately; and required him to enter upon it without delay;—but he had not taken his degree, and feared, that if he consented to such an irregular proceeding as ordination, before his degree, it might injure his prospects at College; besides which, it was a proceeding opposed to his own ideas of order.

But these feelings and fears did not deter Mr. Simeon from prosecuting his purpose, who never suffered difficulties to obstruct his designs. He soon obtained the consent of the Bishop to ordain him at once, and at the next ordination he was admitted to Holy Orders, and entered upon his ministry in October, 1813. He now set his mind upon devoting himself to his new sphere of duty, and many were there in the parish, who could look upon his pastoral visits as their greatest blessings.

It was not long before he established a lecture at the Old Workhouse, in King-street, on Friday evenings. His object in doing this, was, that the sick and aged people, who could not go to church, might have the means of instruction brought home to them. Besides, there were many in the parish so wretchedly poor, that from the want of decent clothing, they were ashamed to appear at church. But in this humble sanctuary, which it proved to

many, they could come in unseen, and unnoticed. This service he much enjoyed himself, and witnessed the good effects of it in others, to whom it was made a blessing. No engagement ever kept him away on a Friday evening, and so anxious was he to make the occasion useful to the poorest in the parish, that he forbad others to attend, and was sorry to see a well-dressed person occupying the room which was designed for the lowest of the poor.

His custom was to visit from house to house; and when he had a spare hour, and no sick persons needed his visits, I have heard him say, he would walk up and down King-street, hoping he might be called in if required.

At this time he became acquainted with a very pious old lady, Mrs. Wilson, the mother of Mrs. Owen, whose husband will ever be remembered and honoured as one of the first originators of the British and Foreign Bible Society. At her house he frequently met Mr. Owen.

During Mr. Owen's visits to Cambridge, Mr. Simeon usually invited him to dinner, and a party of other friends to meet him. Frequently there were assembled persons of different views and sentiments, on religious, and other subjects. On one occasion the friends who met, in discussing some interesting and important topic, disagreed in opinion, and at length became warm in their expressions.

Mr. Owen, who loved peace and harmony, retired to a window, took out his pencil, and on a piece of paper wrote the following lines, which, on returning to his chair, he read aloud to the company.

> " Rarely that task a prosperous issue finds,
> Which seeks to reconcile divided minds.
> A thousand scruples rise at passion's touch,
> This grants too little—and that asks too much.
> Each wishes each with other eyes to see,
> And *many* sinners can't make *two* agree.
> What mediation then the Saviour shew'd
> Who *singly* reconciled us *all* to God ! "

It is unnecessary to add, that the effect produced by these lines, was such as might be expected in an assembly of *real* Christians. The late Robert Hall was of the party, a man too great to be forgotten.

These lines were retained in the memory of my dear husband, who taught them to his son, whose memory has supplied me with them. They have not till now been put upon paper, nor am I aware of their having been made public. The truth and beauty of them, will, I trust, be ample apology for their insertion here.

Mr. Simeon's curacy was an arduous one, as he was frequently absent from Cambridge for months together, and then his large parish was left entirely to his curate to manage, with three full services on Sunday, and one on Thursday evening. All these duties Professor Scholefield performed without assistance, besides opening and closing the Sunday school himself. There are still some in the parish

who remember these labours of love. One person lately expressed her gratitude to God for having sent him to the parish when she and her family resided in it.

In one of his ministerial visits in King-street, he met with a poor widow, who related an interesting history of her son, who, at the time Mr. Henry Martyn was curate of Trinity Church, was a very hopeless character. The circumstances of the case were probably never made known to him; but, as showing the wonder-working power of God, they are worth recording. Mr. Martyn had frequent conversations with this young man, and endeavoured in every possible way to convince him of his awful state as a sinner, urged him to forsake his evil habits, and become a comfort to his mother; but to no effect. He could never be persuaded to attend church. In this state of mind he remained, and Mr. Martyn was called to India, leaving the poor lad in this hardened condition. Soon after, the youth, regardless of his mother's entreaties, enlisted as a common soldier, and was, with his regiment, sent to India. In the providence of God, he was again brought under Mr. Martyn's ministry; for he was there obliged to attend church with his company. It pleased God to "open his heart to attend to the things which were spoken," and "the bread which had been cast upon the waters," in a far distant country, was now found, and made the bread of

life to his soul. He wrote a full account of the happy change to his poor mother, who was rejoicing in the hope of again meeting her prodigal son, if not in her humble cottage in King-street, yet certainly in their Father's house above.

CHAPTER III.

ELECTED FELLOW OF TRINITY COLLEGE—RECEIVING PUPILS—LETTER FROM HIS FIRST PUPIL—ATTEMPTING TO REMOVE FROM HIS CURACY—LETTER CONCERNING IT—CEREMONY OF LAYING THE FIRST STONE OF THE KING'S COURT, TRINITY COLLEGE.

In October, 1815, Professor Scholefield was elected Fellow of Trinity College. He did not wish to reside in college, and therefore complied with the earnest request of Dr. and Mrs. Chatfield, to receive their sons as private pupils under his own roof. The due appreciation of the benefit thus conferred on the family is sweetly expressed in a letter from Mrs. Chatfield, dated July 9th, 1853. "We can never, as a family, be sufficiently thankful that we ever knew that *now* blessed one in bliss and glory; and that we ever had our children so highly privileged as to be under his care." From her eldest son, his first pupil, I received the following letter, with full permission to make use of it; and as it is

most characteristic, I feel tempted to insert nearly the whole.

"*Woodford Vicarage, Nov.* 19, 1853.

"I have frequently wished to write to you since the death of your beloved and invaluable husband, my dear old tutor and beloved friend.

"The removal of one so truly "in labours more abundant," is a loss to the whole church of Christ; and I feel that a father in Israel is taken away from the midst of us.

"My early recollections are intermingled with his memory; scenes are constantly presenting themselves to my mind, in which I can remember him the same devoted servant of his Master, the same unflinching "follower of the Lamb whithersoever he went." These reminiscences date from the year 1816, or earlier; when, with my dear younger brother (now at rest) I was received into his house as a private pupil. He had recently gained his Fellowship at Trinity College, after a brilliant academical career, which marked him out as one of the first classical scholars of his day. Having had the privilege of remaining under his roof until I went to college in 1823, except one year and a-half, when we left him for Charter-house, you may suppose I had ample opportunities of knowing him, and judging of his character.

"He then occupied a house called Emmanuel

House, at the back of Emmanuel College; and I often think of the little study, where we used to sit at our table on one side of the room, and he at his little desk on the other. Full of business, parochial and collegiate, his patience was often sorely tested by us his pupils. From him I learnt the elements of the Greek language, and he carried us on into the higher departments of classical attainments.

"He used to take us with him to dear old Simeon's church; and often as we walked with him thither, we heard the coarse abuse he met with from the idle undergraduates, who rejoiced in nothing more than hooting at Simeon or his curate. Frequently in these walks to church, he was obliged to run up to the rooms of some noisy party.

"He used to take us with him to a small crowded room in the workhouse in King-street, where the dear man was much blest; but where I well remember the suffocating heat often overtaxed our powers of endurance, and our consequent drowsiness was a grief to our dear tutor.

"He required us always to write out all the sermons we heard; and though, at the time, this was a burden to us, yet I have found the habit thus acquired, of attention to the divisions of sermons, of great use in after life.

"This period of my life is associated with the delightful remembrance of all those hallowed names, which will shed their fragrance over the annals of

the revival of vital religion in this land. Simeon, Farish, Josiah Pratt, Daniel Wilson, Corrie, Bickersteth, Legh Richmond, and many others, stand prominently forth as bright stars. Well I remember, as a boy, being much struck with that blessed missionary Johnson, who was entertained in our dear tutor's house, upon a visit to Cambridge. Oh! when I think of the high privileges which I thus enjoyed, how ashamed am I to reflect on the hardness of my heart, and its unfruitfulness under such great advantages. While our dear tutor occupied the house before-mentioned, I remember well his having a visit from his aged parents. His father was a dissenting minister, you know, a godly man, and his mother a meek-spirited woman, not a little proud of such a son. It was no small joy to them, to hear that son proclaim the gospel of Jesus Christ, in dear Simeon's pulpit at Trinity Church. Dear Mr. Simeon was very unwilling to give up his morning and evening sermons, and seldom permitted his curate to occupy the pulpit on these occasions, but upon the occasion of old Mr. Scholefield's visit, the curate *was permitted* to preach, and I shall never forget the excitement and surprise of the large congregation upon the occasion, for no sooner had his son entered the pulpit, than the aged father, who was very deaf, mounted trumpet in hand the pulpit-stairs, and leaning his elbow on the door, drank in the words of life which flowed

from the lips of his gifted son. I remember not the date, but the fact is fresh in my mind, and I daresay many remember the circumstance.

"Dear Mr. Simeon used sometimes to indulge in criticisms upon the translation of particular texts, and sometimes his corrections did not exactly agree with the critical taste of the future Greek Professor, his curate. I well remember one occasion, when the blessed old man took for his text Gal. i. 10. "Do I persuade men or God?" He said this would be better translated, "Obey men or God?" Upon our return home, our tutor gave utterance to some such expressions as the following, "I wish that dear man would not attempt to improve our translation, for he has made a sad blunder to-day in translating *obey* for *persuade*. Our translation is quite right, correct, though obscure—whereas, *his* rendering would require the middle verb, which it is not." He then made us turn to our Greek Testaments, and find out Acts xii. 20, where the same word is used, and properly translated *having* made Blastus *their* friend. This little bit of criticism, his pupils never forgot, and whenever after we met with this Greek verb in our lessons, we thought of dear old Simeon's criticisms, and our tutor's corrections. He gave up his domestic pupils I think in 1821, and my brother and I went to Charter House; but after we had been there for a year or little more, our kind friend was induced, at the ear-

nest entreaty of our precious mother, for whom he had a great regard, to receive us again under his roof, and prepare us for college. We again became his pupils, and he being then Incumbent of St. Michael's, we no longer attended Trinity Church, but went with our Tutor to his Church. I have thus put down a few facts connected with our dear departed friend."

Some time during this period of his connexion with Mr. Simeon, circumstances occurred, which gave him an idea, that a man junior to himself would be preferred to fill his post, and being not unwilling to resign it, he made application for the curacy of Wednesbury in Staffordshire, which was at that time vacant. The following letter will explain this more fully. The letter is dated

"*Brewood, Penkridge, Stafford,*
"*Nov.* 15, 1853.

"DEAR MADAM,

"I am induced to mention to you a circumstance connected with the early life of your inestimable husband, with which perhaps few of his friends may be acquainted. Speaking entirely from memory, it must be perhaps forty years ago, that I was looking out for a curate for the parish of Wednesbury in Staffordshire, of which my father was then the incumbent, when a correspondence took place between Mr. Scholefield and myself, relative to his taking that charge.

"I believe our negociation would have ended in his undertaking the curacy, had not some difficulty arisen about a residence that would afford a sufficient accommodation for him. I well remember that what he chiefly stipulated for, was, that he might be left uninterfered with, to carry out his own views for the spiritual benefit of the people; and the impression remains on my mind, that he had resolved on a devotedness of all his powers to the service of his Divine Master in a field which would fully occupy them. God, however, had work for him to do, more suited to the distinguished talents with which he had endowed him. Thus Providence ordered it otherwise."

This statement is very correct, and nothing but the want of a house sufficiently large to accommodate his family, prevented his removal thither.

On his return home, he met Mr. Simeon in the vestry of Trinity Church, on the following Sunday morning, and said, "I believe I am flung back upon Cambridge." Mr. Simeon exclaimed with his usual warmth, when his feelings were excited, "I am glad of it! I am delighted! Now we will never part."

From this transaction it will appear, how readily he would have entered upon a field of labour, however arduous, and self-denying it might be, where he could glorify his Master. A mining district,

such as Wednesbury, would have ill accorded with his previous tastes and habits, and have afforded no scope for the display of his literary attainments; but all these were lost in the one great desire to be a faithful labourer in the vineyard of his Lord.

The next recorded incident will illustrate the truth of the last sentence in the preceding letter, that "God had work for him to do, more suited to the distinguished talents with which he had endowed him."

In the year 1823, the building of the new court at Trinity College was commenced. Professor Scholefield was called to take a distinguished part in the proceedings upon the occasion of the laying of the first stone.

For the following interesting description of the ceremony I am indebted to the Rev. J. Romilly, Fellow of Trinity College, and Registrar to the University.

"*Scrope Terrace, Jan.* 28, 1854.

"The first stone of the New Court was laid on the 12th of August, 1823. That day was selected as being the birth-day of George IV., who gave £1000 to the building. The court is called the King's Court, in consequence of the King's munificent patronage.

"The King was represented by the Speaker of

the House of Commons, (the Right Hon. Charles Manners Sutton,) who laid the first stone.

" It was thought to be so dignified a proceeding that the Vice-Chancellor (Dr. Godfrey) and the heads of Colleges, the Doctors and Professors, &c., made a solemn procession, and were present on the occasion.

" The Vice-Chancellor issued a notice, stating that ' The procession will be received at the King's Gate by the Masters and Fellows, &c. &c. A Latin oration will be delivered by one of the Fellows. The Right Hon. the Speaker, Representative of his Majesty for the occasion, will lay the first stone. The Master (Dr. Wordsworth) will then offer a prayer, and after an anthem the Vice-Chancellor will pronounce a benediction. The ceremony will conclude with the national anthem of ' God save the King.'

" I believe it was an understood thing, that if Mr. Dobree (who had been elected Greek Professor on the 6th of the preceding June) had been in College, he would have been requested to make the Latin oration; but in his absence it was felt that there was no Fellow of the college who could be selected for the honorable office, with such universal approbation, as my late dear and excellent friend. It was an interesting event, that two years after (on the 22nd of October, 1825,) he should be the successor of that distinguished scholar as Greek Professor.

" I well remember the admiration excited by the oration, on the laying of the first stone, and much regret that I did not beg a copy of it. By referring to my journal, I find that I wrote at the time, the warmest eulogy of it."

At the period at which we are now arrived, he was occupied with university pupils; some of whom proved distinguished scholars, who highly appreciated their tutor. So greatly valued were his instructions by some of his pupils, that they thought it impossible to remunerate him sufficiently: and in one instance, the father of one of them pressed upon him at separate times, two handsome donations, besides the usual compliment to tutors. Such marks of distinguished favor as much surprised as gratified him.

CHAPTER IV.

ST. MICHAEL'S PERPETUAL CURACY — ELECTED PROFESSOR OF GREEK.

THE next event of any particular importance in the history of the subject of this Memoir, arose out of the vacancy which at this time occurred in the incumbency of St. Michael's. He felt that the pulpit of that church would afford him valuable opportunities of usefulness, and he determined to occupy the post, should those Fellows of Trinity College who were his seniors, pass it by. This they eventually did, and in July 1823, he entered upon the duties of his new charge.

It had been the custom in this church to have a full service in the morning, and prayers in the afternoon on every Sunday: but at once he gave two full services each part of the day, and this he continued till 1829, when he commenced three full services on the Sunday. He had from the first, established an evening lecture on Wednesday. The year before, he had been induced to undertake an

evening sermon at Great St. Mary's Church. This lecture had been established for the benefit of that parish. Finding himself equal to this additional labor on the Sunday, at the end of the year he relinquished the lecture at St. Mary's, and commenced one at his own church.

On October 22, 1825, he was elected Regius Professor of Greek, and his university duties increasing, after a few years, he felt it necessary to engage the services of a curate. This was not till after our marriage in 1827. The Rev. W. Carus, now Canon of Winchester, was the first ordained to the curacy of St. Michael's, and continued there till he took priest's orders.

In the beginning of 1828, Professor Scholefield wrote the little work called "Passion Week." The delight he felt in writing this little volume, can never be forgotten; and many sweet Sunday evenings were passed in this employment. Little did we then anticipate, that at the *exact* time, *twenty-five* years afterwards, these very pages would be some of the last he would listen to with delight, before he was called to realize the full benefit of the Saviour's "Passion!"

The same year he prepared for the press Archbishop Leighton's "Prelectiones," which work also he much enjoyed. Leighton was his favorite author, and he has frequently said, that his Commentary on the First Epistle of St. Peter, was next in value

to the Bible. He recommended every one to possess that work.

Within the next few years he published some of his classical works: a list of which will be given in Part III. of this volume.

The first edition of his Psalm and Hymn Book, which was compiled for the use of his own church, and which he dedicated to the Archdeacon of Ely, was printed in 1823. This has gone through eleven editions.

Had the parish of St. Michael's been a large one, he could not have engaged in it; but as it contained scarcely 400 persons, and amongst these, few who were really poor, or who required much attention when in health, he felt it within his power, notwithstanding his numerous other duties, to undertake its parochial charge. He was anxious to be useful to his parishioners in a private way, as well as from the pulpit; and as most of them were fully employed during the whole of the day, he met them in an evening every month, dividing them into different classes, and to each of these he gave an hour at the time appointed. He thus saw all who chose to avail themselves of this opportunity of meeting their minister monthly. These private instructions were highly valued, and were never neglected by him, even when it was evident, that the heat of these crowded rooms affected his health: and until the last year, he could not be persuaded to relin-

quish them. Beside his own parishioners, he had many in his congregation from other parishes, and these enjoyed the same privileges. One excellent person in humble life, to whom his ministry had been useful, requested him to make use of her parlour for one of his private meetings, and in that room she was afterwards confined to her bed paralyzed for four years: her simple piety was so sweet, it was esteemed a privilege to visit her. A note she addressed to her minister will shew her value for him.

"*Cambridge, Nov.* 2, 1842.

"SIR,

"If you please to accept of the small present from me, who have been one of your hearers for many years, with thankfulness to God. I shall, I hope to the last of my days, bless his holy name in permitting me to hear and receive that blessed truth, which I am not able to express in thankfulness according to my heart's desire.

"I am, Sir,

"With great respect,

"Your most obedient servant,

"MARY BARTON."

Another, at whose house, which was in his own parish, he met some of his people, had a similar attack, and lingered five years. For her he had a

high regard, and never ceased to remember her to the last. She survived him several months. At the church at Hastings, as long as he was able to attend the services, there were, each Sunday, the names given of several persons desiring the prayers of the congregation. He remarked, that in *that* petition he always included Mrs. Warwicker.

Another of his congregation, who was greatly attached to him, wrote the following note, accompanied with a beautiful drawing of the interior of St. Michael's church, done by herself.

"REV. AND DEAR PROFESSOR,

"I feel I can do but very little to testify my gratitude for the inestimable privileges I enjoy; yet that little I hope you will do me the favour to accept.

"I cannot describe the pleasure I have had in pourtraying the sacred place where I have spent so many happy hours, much less the happiness of those hours themselves. Often, faint and discouraged, because of the way, there have I learned, though sorrowful, yet to rejoice with something (I humbly trust) of that joy which is unspeakable.

"That you may long be spared to publish within these walls a Saviour's love, and be honoured with many precious tokens of the Holy Spirit's blessing, is my earnest desire; and that all who are privileged to worship together in this earthly temple,

may hereafter be permitted to meet in that better temple above, to spend together an eternal Sabbath

" I remain,

" Rev. and dear Professor,

" Yours, with gratitude and affection,

" SARAH ORRISS.

" *Cambridge, June* 5, 1839."

(This young lady died a few years after.)

The next letter is from Mr. Adams, who, although himself a Dissenter, for many years constantly attended the Wednesday evening service in St. Michael's.

" REV. AND DEAR SIR,

" Feeling myself, as I do, very much indebted to you for the great privilege I have, in occasionally attending upon your ministry, and as a small token of my gratitude and Christian regard, I beg the favour of your acceptance of a turkey herewith sent you.

" Having this opportunity, I cannot help farther adding, that I am greatly instructed and spiritually interested, by your discriminative and truly evangelical discussion of the word of God. Your views of all the fundamental doctrines of the blessed and glorious gospel, are in perfect accordance with my own; and I feel pleasure in saying to you, that the important points and matter of truth, which you so

constantly dwell upon, have moved my affection for you, and have led me frequently, and I trust sincerely, to pray, that the great Head of the Church may continue to bless you more abundantly with His Spirit and presence, and make you more and more instrumental in bringing sinners to God, and in building up his called and justified people in their most holy faith.

" Permit me, dear Sir,

" To subscribe myself,

" Your affectionate and obedient Servant,

" WM. ADAMS.

" *Saturday Morning, Dec.* 23, 1838."

A similar token of esteem was sent every Christmas, till Mr. Adams's removal in 1849.

The following note was sent, accompanied by a cap and silk gown :—

" TO THE REV. PROFESSOR SCHOLEFIELD, A. M.

" From a consciousness of great spiritual advantages received, and in testimony of the high respect in which they hold him as minister of the everlasting gospel, as well as in the more simple relations of private life,—This very humble gift is presented, by the members of a small circle whom he has been long endeavouring to lead by the 'strait gate;'—convinced, that although *so* humble, its reception

will be in the same spirit in which the offering is made.

"*Trinity Street,*

"*January 29th,* 1839."

The younger members of his flock shared largely his affectionate regards. He attended the Sunday school himself for many years, but latterly resigned it to his curate; still reserving to himself the examinations in the Church Catechism every month. He had prepared and intended to print a short arrangement of the different parts of it, for the use of Sunday school teachers; this it was his design to publish,* and distribute to the chorister-boys at Ely, whom he assembled at his house once a-week, while he was in residence there, to examine them in the catechism,—and he was much pleased with their attention and answers.

He took great delight in his confirmation-classes, in his own parish—which attended every month in the vestry of his church—in this way he became acquainted with his young people long before they were presented to the Bishop; and after every confirmation, he began directly forming a fresh class. The Sunday school at St. Michael's, was, from the size of the parish, always small, but he had great encouragement in it, particularly amongst the younger children. There is reason to believe that many are

* It has since been printed.

now around the throne above, who, while on earth, learned to lisp forth the praises of their Redeemer in that school, and evidenced a striking meetness for his glory. Not less that four in one class, testified such a holy love for their teacher, who had taken unceasing pains with them; and when asked why they loved her so much? replied, "Because dear teacher taught us to love Jesus."

One little girl was for several months in the Cambridge Hospital, and the nurse in the ward where the child was, spoke of her as being an example to all the patients in the ward. Her meekness and submission, her love for her Bible and prayer, surprised them all. She would assemble the children around her, and repeat to them her hymns, and talk about Jesus. One woman said to the child's mother, when she came to see her one day, "Oh! I wish I was half as good as your little girl." This poor woman died the next day. The child was removed home, a week before her death, and talked to her brother and sisters, though from being deaf, she could hear very little. After a little drink was given her one day, she said, "Dear Mother, I shall drink no more!" She pointed with her finger to a part of the room, and said, "Oh! Mother, how beautiful!" and kept her finger pointing till she gradually sunk upon the pillow, and died. She was under five years.

Another child, under four years, would trudge

to the school, when her parents had removed from the parish,—and we have frequently passed the little creature in our walks, to, and from church, often in the rain, which never prevented her from going; little, at the time, imagining she was so near the home for which she had been preparing. Her illness was only three days, but though a painful one, she would constantly be repeating hymns, and little prayers, her teacher had taught her.

Many are now living who were trained in that school, some of whom are now usefully employed in instructing others. And as an encouragement to ministers and teachers in general, to persevere amidst much discouragement, it is well to say, that some of these, when in the school, were most hopeless boys, and tried the patience of their minister greatly; but his forbearance was afterwards rewarded.

The occasion which called for the following letter, was no uncommon one. It frequently occurred to Professor Scholefield, (as doubtless to many ministers,) that after preaching, he was told that the parcular case described, exactly accorded with that of some one present. This is a specimen of many others:—

"My dear Young Friend,

"Miss S. has informed me of the affliction with which it has pleased God to visit you in your family, and from her communication I am led to think,

that it may be more agreeable to your feelings, and perhaps be more likely to leave a suitable impression on them, if I adopt this method of expressing to you my anxious and affectionate sympathy on the occasion, than if I were to call to speak to you in person.

"I do indeed sympathize with you, and with your afflicted family, in no ordinary degree. With regard to yourself in particular, as one of my spiritual charge, knowing that it is 'good for a man to bear the yoke in his youth,' I should greatly rejoice to be enabled to speak a word in season, not only to comfort your sorrow, but far more, to endeavour to guide you to a sanctified use of it. And this result will assuredly follow from it, if you are led in your affliction to seek your comfort from Him who has sent the affliction. Comfort we naturally desire in trouble, but if we find comfort out of God, it will prove but an aggravation of our sorrow. Now, my dear young friend, I do not think it necessary to press again on your attention those topics which I touched upon in my sermon on Sunday evening, and which I was providentially led to notice, without having any suspicion that there was one in my congregation, whose case they so nearly met as yours; but let me earnestly, solemnly, and affectionately remind you, that God is in a very special manner speaking to you in this visitation. He calls you to turn to him, to seek him with your

whole heart; he offers you the comfort and peace which you need, and which you can find nowhere but in him. He reminds you of the shortness and uncertainty of your own day of grace, and Oh! how infinitely important is the work we all have to do in that brief space of time.

"I intreat you then to bring yourself to close self-examination; begin with the all-important subject of prayer. Do you pray constantly, perseveringly, and earnestly? Never neglect or relax in this duty, as you desire not to quench the light of God's Spirit in your soul. From prayer as the great point, go on to the reading of the Scriptures, watchfulness over your own heart, diligent attention to every known duty, &c. God is now speaking to you, calling, inviting, warning, beseeching you; if you will open your heart to him, he will come in with all the blessed consolations of his Holy Spirit. Be not discouraged, seek his face and you shall find. Meditate on that one verse, Rev. iii. 20. May the God of all grace, give you the special grace of his Spirit, that you may turn with your whole heart to him, seek him early as your portion, and be filled with joy and peace in believing.

"I commend you to him with most earnest wishes for your spiritual and eternal welfare. I do not ask you for any reply to this communication, but if your own inclination prompts you to send

one, I shall have pleasure in giving it all the attention it may call for.

"Believe me, in great haste, but with best wishes, ever

"Your faithful friend,

"JAMES SCHOLEFIELD."

Cambridge, Sept. 28, 1836.

CHAPTER V.

EARLY LETTERS TO HIS SON—VERSES TO THE SAME ON DIFFERENT OCCASIONS.

A FEW letters to his son at an early age, are not given as a specimen of his epistolary style; but as written to a child, they may be interesting to his friends, inasmuch as they show the playfulness of his mind, when divested of care. The most numerous of such productions from his pen are proscribed, not only by the feelings of the party addressed, but by the exquisite sense which he himself ever entertained, of the sacred oneness subsisting in that connection, which is exemplified in Scripture by the union of Christ and his Church. And nothing offended him more than the want of taste displayed in those thus connected, extolling each other. He was often tempted to express an opinion that it was the same as commending themselves.

"MY DEAR EDWARD,

"As you ask me to write, I will just give you a

line to say that since I saw you this morning I have travelled 200 miles, through nine different counties, and am mercifully brought in safety through a long journey.

"Your little cousins have just run down in their night-clothes to kiss me. Give dear mamma a kiss for me, and I hope I shall hear from her, that you have been a very good boy. God bless you, my dear child, and believe me,

"Your ever affectionate Papa,

"JAMES SCHOLEFIELD.

"Look out in your map for the nine counties."

"MY DEAR EDWARD,

"I promised to write to you, and you know I never break a promise; but I have not much time, so I take a little bit of paper to write a little letter to a little boy. I am very thankful, my dear Edward, to hear that you are better, and I hope, by God's blessing, you will now gain strength, and derive much benefit from your visit to the sea; and in this hope, I think I shall endeavour to let you stay a week longer than was intended. But then you must not let it all be waste time, but endeavour to use it for such purposes of improvement as Mamma can give her attention to. Try and construe the Greek sentence which I write here, and write out the English of it carefully, and send it to me in Mamma's letter.

ἐγὼ φιλέω τὴν θάλασσαν. ἡ θάλασσά ἐστι καλή.

Also write down the Greek for *Boy* and *Father*.

"I hope you are enjoying this fine weather, and your nice lodging. I long to be with you, and trust I shall find you well on Friday. Farewell, dear boy. May God bless you, and give you his grace to keep you, and bring you to his heavenly kingdom.

"Believe me, dear Edward,

"Your very affectionate Papa,

"JAMES SCHOLEFIELD."

φίλε παῖ,

χαῖρε. τί πράττεις; θέλω ἰδεῖν σε. γράφε πρός με. γράφει ταῦτα

πατὴρ σός,

"JAMES SCHOLEFIELD."

"MY DEAREST EDWARD,

"As I think your uncle and aunt, as well as yourself, will be glad to hear of our safe arrival at home, I write you a hasty line this evening to tell you that we had, through mercy, a very pleasant journey, and reached Cambridge at half past three. We shall look with some impatience for your first letter, and hope it will report that you are well and happy. Your rule about Latin, Greek, and Hebrew is, that you are not to worry yourself about them; but when not prevented, do a little in them every day. Attend carefully to all your *little* duties, such

as sitting upright, &c.; and be doubly careful about your greater duties, such as prayer, &c. Give our kind love.

"God bless you, my dear boy! *χαῖρε, χαῖρε, φίλε παῖ.*

"Your ever affectionate Papa,

"JAMES SCHOLEFIELD."

ὦ παῖ, φιλῶ σε· καὶ σὺ, παῖ, φιλεῖς ἐμέ;

"My dear boy can hardly expect a letter from me, as he did not write any thing to me in his last, and forgot even to send his love. However, I feel quite satisfied that you did not really forget me.

"I inclose a line in mamma's envelope, which will contain also a little note from your uncle, and as the common opinion is, that 'variety is pleasing,' I hope you will be pleased with the present packet.

"Your mamma has given you a full description of your uncle's house and grounds; we have just been into his Church, which for a country Church is not a bad one, and it holds about 400. We walked to Rolleston Hall, of which the grounds are beautiful.

"I must not forget to say that your last letter was a very nice one. I was much pleased with your account of Mr. Granger's sermons. The paper on the Sabbath was *not* written by me, but I thought it very nice, and sent it to you, knowing that you

would like it, and hoping that it would do you good, as well as please you. It is now Thursday morning, near 11 o'clock, and we are to lunch at twelve, and start at one on our return home. We mean (D. V) to sleep at Wansford (in England) to-night, and to-morrow are to dine early at Mr. Grey's at Godmanchester, and reach home to tea. And now, my sweet boy, good bye; I write but little, hoping to see you shortly. Give our kindest love to your uncle and aunt.

"Your very affectionate papa,

"JAMES SCHOLEFIELD."

"φίλτατε παῖ

"Your very nice little letter gave us both great satisfaction, and after reading it, we thought very much of you, and hope you were greatly enjoying your trip to Iver. Pray tell us in your next if you went, and if you did enjoy it. It was a very fine day with us, as yesterday and to-day have both been rainy.

"We shall be satisfied, dear boy, with your writing to us once a week, only be careful not to let it be less, and if time and inclination induce you to make it more, it will please us the better.

"Tell me if you have seen much of Mr. O. Also how Juvenal gets on, and what you think of Ivanhoe. Have you half done it yet? I hope you are very happy. I think you must be. The Bishop's

ordination was held in St. Michael's last Sunday, it was very solemn and interesting.

"I find that you misled me in regulating the the clock: I ought to have turned the screw the other way.

"Write me out in your next letter the Greek of this 'Farewell, dear papa. The day is beautiful.'

"And now, my dear boy, I say farewell; may God bless you, and keep you in body and soul, now and ever, through Jesus Christ!

"Your ever affectionate papa,

"JAMES SCHOLEFIELD."

At different times he wrote some little playful lines to his son; some of these, and others of a more serious nature, on his birth-days, &c., may give pleasure to some of his friends who greatly used to delight to see him unbend, after severe study. To strangers, both the letters and the poetry may appear hardly worth inserting,—but not so to those who loved him, and delighted to see him happy.

TO DEAR EDWARD ON HIS BIRTH-DAY.

CHILD of my heart! another year
Of thy short life has flown away,
And many a smile and passing tear,
Has marked each quick succeeding day.
'Tis my boy's birth-day! How I love
To gaze upon that sparkling face,

To see those eyes in rapture move,
And every dancing feature trace!
My little pilgrim! Let's review
These seven long years from first to last.
How slow they came! How swift they flew!
And mercy crown'd them as they pass'd.
That mercy—Oh how rich its store!—
When sickness shook thy struggling frame*
The weakness of thy childhood bore
Safe through the peril, and the pain.
And other ills, my child, await
Thy passage through this world of woe,
But God, thy God, shall keep thy feet,
And guide thee all thy journey through.
O God of Abrah'm's faithful seed!
May this dear child be Abrah'm's son!
Be thou his help for every need:—
For all the rest,—Thy will be done!

J. S.

A Prayer for dear Edward.

1.

Thy Spirit's teaching, gracious Lord,
To me, a wayward child, impart,
That I may love thy holy word,
And bind its lessons to my heart.

2.

Teach me to read its sacred page,
And ponder o'er it, not in vain;
My thoughtless youth, and feeble age
Oh! may it guide, direct, sustain!

* Hooping cough in the winter.

3.

My vagrant heart, my froward will,
Bend in obedience, Lord, to thine:
And if it stray or struggle still,
Reclaim it by thy grace divine.

4.

Meek, patient, humble, gentle, kind,
Make me like Mary's holy Son;
On earth, to all thy will resign'd,
And meet for heav'n, when life is done.

5.

There, O my Father, may I stand
Pardon'd through grace, redeemed with blood,
And ever sing at thy right hand
The praises of my Saviour God!

ANOTHER ON HIS BIRTH-DAY.

MANY happy returns of this merry birth-day.
To dear Edward, the boy of my heart!
May God's blessings attend thee on life's weary way,
And his grace be thy soul's chosen part!

Oh! make him thy God! And in following years,
Should trials and sorrows be given,
All th' changes of life, with its smiles and its tears
Will soon end in the glory of heav'n.

ACROSTIC.

J Joy wakes the morn in eastern skies
A And sunny hours with sparkling eyes
M Move forth in glad array :
E E'en all nature's harmonies
S Smil'd on thy natal day.

E Edward ! Thy father's heart beat high,
D Delighted at that sound of joy,
W When, bursting forth, thy infant cry
A Announc'd the new-born boy !
R Rapt into feelings strange at once, and blest,
D Deep, thoughtful, warm, too full to be express'd.

S Since that first dawn of life's short day
C Changes, and scenes of smiles and tears
H Have sped with rapid course their way
O O'er twelve successive years.
L Look forward now, and upward too,
E E'en to life's closing hours on earth :
F For then a day of happier birth
I In faith's glad prospect bursts to view,
E Eternal as the spheres.
L Light from the word divine its aid supplies,
D Dear child of hope, to guide thee to the skies.

Quinto Cal. Mai. (Apr. 27, 1846.)

Salve, festa Dies ! qua primum evasit in almam
Edvardus lucem, gaudia tanta ferens.
Sæpius O ! nobis redeas, atque alite fausto
Sæpius O ! renoves gaudia prima tua !
Tuque adeo, dilecte Puer, sic seria ludo
Vertas, ut tibi Mors læta superveniat :
Sic vivas mortalis, ut immortalis in annos
Omnes exactum Vita coronet opus !

THE SAME TRANSLATED BY THE REV. E. H. BICKERSTETH.

HAIL, festal day! when first in genial light
Young Edward smil'd—fruitful of many joys!
Often return, and with auspicious wing
Oh, oft renew the joys thou gavest first.
And may'st thou, Son belov'd, so blend with sport
An earnest life, that Death may grateful prove:
So mortal live, that for undying years
Immortal bliss thy task fulfill'd may crown!

THE FOLLOWING WAS THE LAST HE WROTE IN 1848, PREVIOUS TO HIS SON'S CONFIRMATION, AND IT APPEARED IN A MONTHLY PUBLICATION BY PERMISSION.

MEMBER of Christ, and child of God,
And of the heav'nly kingdom Heir;
What names, what honours, here bestow'd,
Thou claim'st a privilege to share!

Seal'd with the water's holy mark
When sprinkl'd on thy infant brow;
Thou enter'dst then the saving ark,
And gav'st the irrevocable vow.

And by that vow the flesh, the world,
Satan and sin, were cast away:
Thy faith was pledg'd to God's own word
Thy conscience bound his will t' obey.

And wilt thou now that bond confess,
And with thy mouth, and with thy heart
Set to thy seal, to claim the grace,
And do thy covenanted part?

'Tis time! 'tis time! The holy vow
In heav'n recorded must not lie
Unheeded, unremember'd now,
As growing years the strength supply.

Oh yes! 'tis time, another year
Of life is op'ning on thy view:
On manhood's verge thou tread'st full near
And manhood's duties claim thee too.

Child of our hearts! our only son,
Our Isaac whom indeed we love,
In Abram's faith we led thee on
To faith's high altar rear'd above.

Go up and ratify the vow:
Go, consecrate thyself to God,
Soul, body, spirit; seal it now,
And pledge it with the sprinkled blood.

Ah, better things than Abel's blood,
That blood of sprinkling speaks to thee,—
Grace, mercy, pardon, peace with God,
Through him that died upon the tree.

God of unchanging love! Do thou
Touch his young heart with power divine:
Let grace confirm the plighted vow,
For time—for ever—to be thine!

J. S.

A letter addressed to a god-child, some years before, will not be misplaced here. Miss Clarkson was the daughter of his old college friend, the Rev. J. Clarkson, Vicar of Great Barford, for whom he had a very high regard. The letter is vested with

peculiar interest, as they have all arrived at their heavenly home.

" *Cambridge, May* 29, 1835.

" My dear Alicia,

" I am too hurried to write much, but must send a line to express the satisfaction I feel in hearing that you are about to be confirmed.

" I rejoice with great thankfulness, in recollecting how God has graciously preserved and blessed you, since you were such a little infant, when I undertook for you those solemn vows upon which you were received into covenant with God, as a member of the Church which he redeemed with the blood of his dear Son; and I especially rejoice to think that you are now going to take those vows upon yourself, with, I trust, a serious conviction of their importance, and a sincere desire to renounce this vain world, and devote yourself to the service of your God and Saviour. May His grace abundantly help and bless you, that all your future life may be nothing but a sweet passage to the heavenly kingdom! You will have many prayers helping with you in this great work, especially on the present interesting occasion, and, among others, I will not forget you.

" Give our kind love to your Papa and Mamma, and tell them that, on Monday week (Whit-Monday), we purpose, if nothing happen, spending a

few hours with them, hoping to reach Newport Pagnell that night; so that we must leave Barford about four; and shall endeavour to reach you a little before one o'clock.

"I hope we shall find you all well, and Mamma in improved health. I was sorry to hear a poor account of her as well as of yourself.

"May God bless and keep you, my dear Alicia, and be with you wherever you go, and give you what is best for you in temporal and spiritual things, and so bring you to his heavenly kingdom, through Jesus Christ our Saviour! Amen.

"Your ever affectionate Godfather,

"JAMES SCHOLEFIELD."

CHAPTER VI.

OFFER OF THE LIVING OF SAPCOTE.

In the autumn of 1837, Professor Scholefield had the offer of a valuable living in Leicestershire; of which T. Frewen, Esq. was the patron. While an undergraduate at college, this gentleman attended at St. Michael's Church, and determined, though then personally unknown to its minister, that the first living in his gift, which became vacant, should be offered to him. The living of Sapcote was, by the death of the rector, vacated at this time; and Mr. Frewen came to Cambridge to request the Professor's acceptance of it; at the same time telling him of his previous intentions when at college, and that Sapcote was the most valuable living in his preferment, and urged upon him to visit the place, before he decided against taking it.

In accordance with this wish, we shortly after went to Sapcote, and found everything most tempting. The church, the rectory, the gardens, the surrounding country, were altogether very desirable

to us, who were both fond of the country. The village, containing 900 persons, being within eight miles of Hinckley and ten of Leicester, would have afforded a large sphere of usefulness, and a pleasant change from the hurry and bustle of Cambridge. When we returned home, his clericalbr ethren came to beseech him not to think of leaving Cambridge; and a few friends from a distance met at our house to consider the matter; and after long deliberation, and committing the cause to God in prayer, they all came to the conclusion, that as he was here placed in a sphere of much usefulness, it was not his duty to relinquish it for one of greater ease and comfort.

It required some resolution to forego this tempting offer; but he had fortitude to do it, and wrote to the patron to this effect, explaining the reason for so doing. After due consideration, Mr. Frewen wrote again, stating his *own general* objections to non-resident clergymen, but that, in this instance, feeling at once the importance of placing him at Sapcote, and the full force of the objection to his leaving his sphere of usefulness amongst the undergraduates at Cambridge, he would waive, in *his* case, a portion of the residence at Sapcote, and be satisfied with the summer half of the year, leaving the winter terms for him to occupy his own pulpit at St. Michael's.

Thus a second time it was brought before him; and being so, as there were difficulties in the way,

viz. the consent of Trinity College for holding St. Michael's with Sapcote, and of two Bishops on the subject of non-residence, he deemed it best to leave it for them to decide. Contrary to his expectations, they *all* agreed to the arrangement, and therefore he accepted the living. Everything was settled, even to the fixing of the day for reading himself in —when a strange and overwhelming impression was first presented to my mind, that, leaving the poor villagers during the winter season, would impress them with the idea that we cared only to please ourselves, and thus all usefulness would be at an end.

After a few days, I ventured to ask him if he had any misgivings upon the subject; he said, "None—have you?" As I feared he had been, to a certain degree, influenced by me in this step, I stated what might be the probable result. He soon took the same view, and wrote to the patron, that if he had any friend to whom he would feel satisfied to present the living, he again felt inclined to relinquish it. The answer was most kind and satisfactory; for the person fixed upon was the Rev. J. Bickersteth, one whom he considered far more suited than himself for the important post, as he was more fitted for a parish priest in that part of the country. All these particulars are mentioned, to show how wonderfully God works out his own purposes.

This was not the only living which the same kind

patron offered the Professor. A new Church which he had built at Leicester, he placed before him, though with scarcely an expectation of its being accepted, as the same objections would present themselves. But the offer manifested the kindness of the patron, and the high estimation in which he held the Professor's character.

To appreciate rightly the sacrifice thus made of ease and comfort, the harassing position in which Professor Scholefield was placed at Cambridge, together with the frequent desire which he felt to be relieved from it, must be considered. It is important to add, that the income of the offered living, was six hundred a year, whilst the value of St. Michael's could never have exceeded one hundred! These considerations, however, were of no moment, compared with the amount of usefulness in the two spheres of labour. But, as Dr. Spence observed in a letter he addressed to the Editor of the Cambridge Chronicle, "Neither ease nor lucre could tempt the man of God from duty; he continued to labour on, leaving to his brethren a bright example of devotedness and self-denial."

Perhaps it should here be mentioned, in a way of explanation to those unacquainted with the fact, that the Canonry of Ely, which three years before his death devolved on him as Greek Professor, did not come to him as church-preferment, but was by an act of the Legislature attached to the Professor-

ship; the salary of the latter, which had been held by him from the year 1825, having been £40 per annum."

The following letter from Bishop Perry, dated August 10, 1853, though written after the Professor's death, will not be misplaced here, as it will give some idea of the value set upon those labours, and the estimate he entertained of their loss. It will also explain the great anxiety manifested by this friend with many others, that the living which was offered him should not tempt him from this scene of his peculiar usefulness.

"*Melbourne, Aug.* 10, 1853.

"My dear Friend,

"Although a previous letter had in a measure prepared us for the sad event which a last intelligence from England communicated, yet it was with no ordinary feeling of grief that we received the account of the removal of one whom we had so long looked up to with the warmest affection and esteem, not only as a private friend and counsellor, but as a public champion of the faith, and one of the most zealous, and resolute, and indefatigable defenders of our Zion.

"We would sympathize, and I trust we do sympathize with you, my dear friend, in the bereavement which you have experienced; but the death of your beloved husband is not to be regarded so

much in the light of a domestic, as of a public calamity; and while we mourn with you, our minds are occupied with the thought, not so much of the painfulness of your temporary separation from the partner of all your joys, and all your sorrows, as of the loss the Church has sustained in the cessation of his pulpit ministry, and his Friday evening meetings, and his wise and faithful counsels to all who sought advice from him. The recollection, however, of his long (as estimated by his work) and useful life, ought to console both you and ourselves; and we should be thankful for what God has wrought by him; rather than oppressed with sorrow, that he now rests from his labours.

"You, I know, need not be reminded by me of the blessed assurance 'that those who sleep in Jesus will God bring with him;' and you, I also know, need not to be exhorted by me 'to hold fast your confidence unto the end,' so that you may look forward with the same assurance respecting yourself, that you can enjoy concerning him who is taken from you. May the Lord in all things guide, strengthen and comfort you! May he abundantly bless both yourself and your son!

"This, my dear Mrs. Scholefield, is the earnest prayer both of my dearest wife and myself, who am always

"Your affectionate friend,

"C. MELBOURNE."

CHAPTER VII.

ADVICE TO YOUNG MEN—MINISTERIAL USEFULNESS.

PERHAPS there was no portion of Professor Scholefield's labours of love for the benefit of others more acceptable or more blest, than that which he allotted to the counsel and instruction of young men preparing for the ministry.

Much as he was engaged, and valuable as every moment of his time was, he never refused to see any who came to ask his advice; and often was that portion of the day infringed upon, which was the only time he had for recreation. But he patiently listened to all their perplexities, and took time to weigh the reasons for, or against, the course they were to pursue; and this made his advice so valuable. The advice thus so judiciously given, was often the turning-point in a young man's history. Many are there who can testify to the truth of this statement.

He laid down certain rules of conduct, for fresh-

men, who came with introductions from their parents and other friends; and of these introductions, he had large numbers every October. He tried to impress upon them this consideration—that their time at College was a talent given them to improve for one great end; and urged upon them the importance of suffering nothing to divert their minds from their studies. He recommended early rising, regular exercise, and by no means late hours at night. To cultivate the friendship of a few *well-chosen men*, as walking companions; but not to seek for introductions to families residing in the town. Frequent visiting, he considered tended to distract their minds, and induce them to sit up late, in order to redeem the time lost in the evening. To pious young men, who were full of zeal, and anxious to employ themselves usefully in schools, &c., he would give this caution—to see how far they could undertake these employments, without infringing upon *positive duties*. All their energies should be given to the object which brought them to Cambridge. *Here* they were preparing for *future* labours,—and this time, and these opportunities, if lost, were lost for ever. He urged upon them the duty of abstaining from attendance on week-day services; when, if by so doing, they must neglect their preparation for their tutors. This he afterwards exemplified in the case of his own son, whom he never allowed to attend his Wednesday

evening lecture, when not fully prepared for the next morning's work at College.

It pleased God in several instances to make him the instrument of reclaiming young men, who, having been brought up religiously, had been drawn into the society of the gay and the thoughtless; and to bring them to a sense of their sin and danger, by a solemn warning from his lips. There was always great weight, both in the manner and matter of these timely rebukes, which they could not shake off. The kindness with which they were accompanied, produced an impression, which called forth their love for him ever afterwards. Some are now useful ministers, who owe everything to him, and whose progress in holiness and usefulness, he watched over with intense anxiety and delight. In all of them who came under his notice he felt the greatest interest; and sometimes on a journey, he would meet with friends, who, to encourage him to persevere in these useful labours of instruction and kind advice to the junior members of the Univerity, would give some pleasing accounts of the effects of his teaching, which had come under their own observation. A clergyman came to meet us at an Inn, near Ilfracombe, where our horse was baiting; and, speaking of one young man who had been a regular attendant at St. Michael's, said, " You will rejoice to hear of his usefulness, and consistent, and holy walk; " to which he replied, in the words

ing their pews, raised amongst themselves sufficient money to build a gallery for their own use; and this they brought, with a request that it might be appropriated for this purpose. The plan was laid before the Bishop (Allen) and he objected to it, on he ground that the present size of the church afforded accommodation for double the number of the parishioners, and that therefore after the removal of the present incumbent, it was not likely such extra-room would be needed. This was felt to be a very proper objection, and the scheme was relinquished, though to the great disappointment of the undergraduates.

The ministry of Professor Scholefield was peculiarly beneficial to persons of cultivated minds. His plain statements of those humbling doctrines of Scripture—which are often despised and rejected—were listened to with interest, when clothed, as they were by him, in language suited to their tastes and feelings; and by attending his ministry, many learned to love the doctrines he preached, by feeling their intrinsic value to themselves.

Amongst some of his constant and attached hearers, was the late Dr. Cope, a man of highly-cultivated and elegant mind. He was never absent from St. Michael's church when it was open. Even on the roughest Wednesday evenings, he was there. This good man, during his last painful illness, wished his dear minister to know how greatly he was

supported and comforted by the doctrines he had heard from him. The following letter was written in answer to one, bearing this message.

"My dear Dr. Cope,

"I am deeply concerned to hear of your having been so ill, but rejoice in the hope that you are now recovering. I trust that both the illness and recovery have been appointed in mercy by our heavenly Father, who orders all things well for his children. And amidst the changing events of this mortal life, what a comfort and privilege it is to cherish the hope that we belong to that number! I earnestly hope and pray, that in all your trials you may be sustained and cheered by the gracious promises of a covenant God in Christ; and that after our wanderings, and meetings, and partings, in this world, you both, and we, may meet together in a world of rest and glory!

"We often think and talk of you, and I occasionally look at the map to see how far Hemsworth is out of our way. But in the uncertainty of our meeting upon earth, I affectionately commend you both to the gracious care of our heavenly Father.

"It is my lecture evening, and I must conclude abruptly.

"Ever, Dear Dr. Cope,

"Faithfully and affectionately yours,

"James Scholefield."

Dr. Cope had been for some years domestic physician to the Duke of Northumberland. After retiring from this office, he spent the winter months in Cambridge, and the summer in travelling. So greatly was he attached to Professor Scholefield, that when there appeared the probability of his accepting the living of Sapcote, Dr. Cope had fully intended taking up his abode at that place, and administering to the bodily health of the villagers there, as his minister would to the benefit of their souls.

Dr. Cope, wherever he was stationed, was a blessing to his poor neighbours.

CHAPTER VIII.

RELIGIOUS SOCIETIES.

Most of the Religious Societies received great support from the exertions of Professor Scholefield through the long course of more than forty years. At the formation of the Cambridge Auxiliary Association for the Bible Society, (a full account of which is accurately given in the Memoir of Mr. Simeon) he was one amongst a number of Undergraduates who were most active and zealous in the cause; and during his whole life, he was always foremost in giving his aid and influence, and under all circumstances endeavouring to promote its welfare.

The Report of that Society for 1853, makes the following record amongst the domestic occurrences of the year:

"Your Committee would also make honourable mention of the late Professor Scholefield, who, though not officially connected with the Society, was one of its sincere and steady friends, and who

rendered it valuable service in its literary department, as also by his able and frequent advocacy of its claims."

But the Society most dear to his heart, was the Church Missionary Society. In this his labours were most abundant. For many years, all his journeys were in some way or another connected with this object. His spare time during these years was always at the disposal of the Committee. And there is scarcely a town in any of the counties of England, in which he has not advocated its cause, either from the pulpit or platform, or both. It may also be added that in villages his services were as often acceptable. He was frequently associated with Mr. Bickersteth in these journeys, and in the Memoirs of that good man, I looked with the hope of finding some record of their joint labours; for my dear husband has left no record whatever, of his labours of love in this, or any other cause. It was enough for him to pass from duty to duty—leaving behind him the *savour* of his visits, but no written memoranda of them; nor until our wedding tour, had I the least idea, what an impression had been made on the affection of the families to which these missionary journeys had introduced him. At whatever place we staid, some kind friend or another would find him out, and large parties were formed, where he consented to become a guest, to hear him expound the word of God, for

which he was peculiarly gifted. I remember Bishop Perry has frequently said, that "he would walk far to attend our family worship, it was to him so great a treat and privilege to listen to his expositions." A friend has lately told me, that in a visit to us, the exposition one morning on the "disobedient prophet" was so beautifully arranged, his words so well chosen, and the language and ideas so clear and correct, that to convince himself that the address was extemporaneous, and not read from some well-written commentary, he looked into the Bible after the service was over, where he found neither note or written comment.

It has often been observed by visitors at our house, that in his common conversation there was never a word too many or too few, or misplaced, to express the sense he wished to convey. But to return to his early exertions in the missionary cause.

In a letter from Mr. Bartlett, to whom application had been made for the loan of letters, he writes:

"I have many, I doubt not, received at intervals through a long course of years, but they are such as would in no way be interesting to the public. It was a rare occurrence for him in his correspondence with me, to extend his letter beyond one page, and I have sometimes received notes from him upon three or four topics, in scarcely more than the same number of lines. I have been occasionally amused

at the brief, terse, and yet satisfactory manner, in which he has disposed of subjects, which would have been largely expatiated upon by many persons, without producing an equal result."

A few letters to this friend, will be inserted to shew the deep interest he took in this glorious cause of missions; and the difficulties he often had to encounter, in the arrangements for the Cambridge Auxiliary Association, which was for years under his management.

To the Rev. J. Bartlett.

"*Cambridge, Jan.* 21, 1826.

"My dear Friend,

"Come over and help us—by preaching the Anniversary Missionary Sermons at my Church in the morning, Professor Farish's in the evening of Sunday, March 5. You can leave London on Saturday afternoon at three, and reach here at nine; and then, if necessary, you *may* leave here on Monday at five. But we should greatly prefer that you should get here to dinner on Saturday, and meet a party of gownsmen in the evening, and stay to meet a party of ladies on Monday evening; and during Monday you should see our University.

"Pray give me an early answer, and let it be a favourable one. You will be my guest of course; and if you tell me what time of the day you will

come, I will write to you (D. V.) a week or ten days before, to remind you of your engagement, and direct you about your coach, &c.

"One word more. When I was in London, I heard that you had declined being a visitor for the Church Missionary Society. I have accepted it conditionally, but my fulfilling the *whole* time is out of the question. Now, *can* you take four or five weeks for me, of course a proportion of remuneration? You can choose your own time; but let me know early, *Five* weeks if possible.

"With kind remembrance to Mrs. B.

"Ever your's affectionately,

"JAMES SCHOLEFIELD."

TO THE SAME.

"*Cambridge, Jan.* 11, 1830.

"MY DEAR FRIEND,

"I am sorry that you have not been brought into our parts again, either by Missionary work or some other call of Providence; and I should be very glad to break the long interval of our meetings. I write now a hasty line to invite you. Will you come for Feb. 14, to preach two Missionary sermons here in my church, and Dr. Lamb's, Master of Corpus? or when? I should rather prefer your preaching two sermons at Mr. Simeon's church, May 9th; then attend our meeting on Tuesday; a

village meeting on Wednesday, 8th; the Bedford meeting on Thursday. This latter would be an important service; but lest it should not suit your convenience, I give you a choice between two. Don't decline them both, and give me an early answer. If you would bring Mrs. B. with you, we should be truly glad to see her.

"Our kind regards to her.

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

TO THE SAME.

"*Cambridge, April* 19, 1830.

"I expect you Saturday, May 8, to preach two sermons on Sunday; meet a few ladies on Monday; Cambridge meeting on Tuesday; a village meeting on Wednesday; Bedford meeting on Thursday. You will find good Cambridge coaches from the White Horse, Fetter Lane, at ten; Belle Savage, two, or half-past; George and Blue Boar, at three. If I knew which you came by, my servant should meet you.

"The other important subject of your former letter I have not overlooked, but waited to see you about it.

"With kind regards,

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

TO THE SAME.

"My dear Friend,

"Since I wrote that stupid letter yesterday, I have recollected, what I ought to have remembered at the time, that I have an engagement with Archdeacon Browne, which will compel me to return to Cambridge on Thursday, Sept. 8. He is coming on his official business, and will make our house his head-quarters for nearly the whole of September. I must therefore reach you on Thursday the 1st (D. V.), and devote Friday and Saturday to lionizing. I hope it will not inconvenience you. Just tell me by what coach to come, as I mentioned in my last.

"Ever affectionately yours,

"J. Scholefield."

TO THE SAME.

"*Cambridge, April* 12, 1833.

"My dear Friend,

"In the teeth of your last, I write to you in real time of need. Bickersteth has thrown me on my back, by letters telling me, at the eleventh hour, that he did not understand he was engaged here, and has engaged himself elsewhere. Now *can* you come on Saturday, 4th of May, preach two sermons on the Sunday, and attend a few meetings in the

following week, the last of which will be at Kettering, on Friday evening, so that you may get home on the Sunday? Do, do promise me a speedy answer.

"When you come, you can discuss fully the whole question of your son's admission, respecting which I did not answer your last letter, because I had nothing to add to the information upon which you seem to have acted; and because I judged, from the tone of yours, that you did not expect an answer, except I had something to communicate.

"Kind regards to Mrs. B. and all yours, and hoping to see you.

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

TO THE SAME.

"*Cambridge, February* 22, 1836.

"MY DEAR FRIEND,

"I have thought much of you on the occasion of your various afflictions, and deeply sympathized with you, at the same time rejoicing in the hope of this being greatly sanctified to all of you. I have longed to see you; and now write to ask, if you cannot pay us a missionary visit, viz. to preach two missionary sermons at Mr. Simeon's church, May 8, and attend a few meetings in the following week, concluding at Kettering on the Friday; so that by travelling on the Friday night to London, you could

reach home on Saturday. Do give us this pleasure if you can, and you will have the gratification of greatly serving the Society at the same time.

"If Mrs. B. will accompany you, we shall be truly glad to see her. Favour me with an early line in reply. Excuse great haste. I hope you are all well. Remember me most kindly to Mr. Knocker when you see him: assure him that I deeply sympathized with him in his heavy loss.

"God bless you!

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

TO THE SAME.

"MY DEAR FRIEND,

"I have no time to write a letter, but I put one line on paper, merely to beg, that if Providence open the door for you at Birmingham, you will not decline it without much and earnest consideration.

"May Divine wisdom guide you, and prosper your undertaking.

"Our best affections to you all!

"Ever affectionately yours.

"JAMES SCHOLEFIELD.

"Birmingham wants a leader; you will find many to welcome you there. What a sphere is opened before you!

"*Feb.* 8, 1840."

TO THE SAME.

"*Calbourne, Aug.* 9, 1841.

"My dear Friend,

"You will easily understand that any communication is extra-official, when I write to you about the Secretaryship of the Church Missionary Society. Vores is leaving it, and his place must be supplied; and upon whom are the eyes of all Israel fixed in this matter? I want to turn your thoughts to it, as one of the deepest interest, as affording you the opportunity of occupying just the post for which Providence has fitted you, and thereby greatly serving the Society in its present most important crisis.

As the Archbishop has promised to license your non-residence for one object, surely he will for another more important. I need not enter farther into particulars; but if this find you in time, could you give me one line, stating your mind on the subject, to meet me at the Church Missionary House on Friday morning? If you write after that, let it go to Cambridge.

"Possibly you might also exchange livings with Snow, who, on account of health wants to leave St. Dunstan's.

"With best regards from Woodrooffe and myself,

"Ever affectionately yours,

"James Scholefield."

These letters will convey some idea of his labours which were constant. Whether at a distance from Cambridge, or in the immediate neighbourhood, he was ever ready to give his aid, and if prevented from attending personally, by sending others to, and from the meetings, thus saving the expence to the Society of a hired carriage—this was so constant a practice, that his horse acquired the honourable title of a Missionary Horse.

The Cambridge Ladies' Association was entirely managed by him, from its formation to the last year of his life.

In referring to the early history of this association, it cannot be wrong to mention the names of two excellent ladies, who have long since entered into their rest: Mrs. James Farish, and Miss Jane Lowe. It would be a gratification to him, as it was to St. Paul, to record the names of worthy female helpers, in connection with his own, in works of Christian love. To these ladies, the Association owed much of its success. The whole of Cambridge was visited by them, as well as some of the adjoining villages. They went from house to house in every street; first to leave papers, and then to learn the effect produced: and generally met with success. This was more than forty years ago, when little missionary exertion had been made by members of the Established Church. In after years, how often did Professor Scholefield delight to refer back

to this period—and seldom could he mention Mrs. Farish's name without a tear starting to his eye, so greatly did he appreciate her worth in this, and all her labours of love in Cambridge. She was the means of establishing most of the local charities, which are still kept up;—and her name amongst the poor was long and gratefully remembered.

But this was not the only Missionary Society which interested him. He ever lent his aid at the meetings of the Venerable Societies for promoting Christian Knowledge, and the Propagation of the Gospel; and would frequently mention that hallowed name of Schwartz, and others, as most eminent amongst the band of missionaries who have gone forth to preach the gospel!

The Pastoral-aid Society was ever near his heart, and he was always ready to promote it in every possible way. In the Society for Promoting Christianity among the Jews, he never took a prominent part; though he felt an interest in it, but not so exclusive a one as did some of his friends.

Attending public meetings was a great trial to him. From his fluency in speaking, it will scarcely be believed, that he felt the effort so trying to himself, that his opinion was, that there were not any on the platform who felt equal reluctance to the task. No portion of his duties did he feel so distasteful as making a speech:—not so in preaching.

In the pulpit, he felt at home; and this work he entered into with his whole soul.

When he was very unwell, just before leaving home in 1852, he attended a meeting at the Town Hall for one of the old Societies. A lady who was present at the meeting, called to compliment me on the eloquent speech she had just heard from my husband. When he returned home, I expressed surprise at his attempting it; he replied, "Oh, I have made a wretched speech, but I felt it a duty to be there."

CHAPTER IX.

LOCAL CHARITIES.

It will not be necessary to say much upon the exertions of Professor Scholefield, in most of the charities of the town of Cambridge; but there are a few of them in which he had an especial interest, and to which he gave much of his attention. In common with the rest of the clergy, he took his turn in visiting the hospital; and many interesting cases in which he was of spiritual benefit to the patients, he delighted to remember. One was that of a poor Roman Catholic woman, whom it pleased God, by his conversations, to bring to the knowledge of the truth, and to look to the Saviour *alone* for salvation. He found her ignorant in the extreme, of her condition as a sinner. She had trusted to her priest to do all for her; and had no idea she was required herself to seek for the pardon of her sins, in the atoning sacrifice of Christ. When the time arrived for her to leave the hospital, she felt much regret in losing the instructions she had from time to time

received there. The place to which she removed was Bury-St.-Edmunds. There she went into a lodging. The Romish priest soon discovered her abode, and was very angry when he found she would no longer listen to him. She frankly told him she now knew the value of the Bible, a treasure she would never part with. Some ladies who visited her, observed a ribbon round her neck, to which some small piece of silver was suspended; and fearing it was some relic of Popery, questioned her upon it, but were pleased to find that its value consisted in its being the last gift of the clergyman who visited her in the Cambridge hospital, and having a hole in it, she put a string through it, to wear round her neck, as a precious memorial of his visit to her. On enquiring the clergyman's name, she said it was Mr. Scholefield. One of the ladies knowing something of him, heard with satisfaction her simple history of the change wrought in her, by means of his conversations.

After this, she became very ill, and the priest more anxious about her state; sometimes forcing his way into her room, and endeavouring to frighten her into a belief, that she would be lost if she refused to listen to him. At last she barricaded the door, being unwilling to receive his visits. And when entirely confined to her bed, and she could no longer do this, she prayed to her Saviour to give her strength to keep her eye of faith fixed upon

him alone. And she struggled to the last, to resist all importunities to submit to the Romish ritual of extreme unction.

One of the ladies who saw her at the last, sent this interesting account to her highly-valued minister.

The old schools for many years engaged his attention, and he took much interest in the new ones in the large district of Barnwell. Likewise in the erection of the two new Churches, which were mainly reared through the benevolent exertions of Bishop Perry.

The Cambridge Female Refuge claimed a large portion of his time and thoughts.

For many years, he, with others of the clergy, had a great desire to reclaim poor lost girls, and much pains and expense were bestowed in getting them admitted into the London Penitentiary. It was at length thought expedient to establish one in Cambridge.

Subscriptions were obtained, and a noble building erected for the purpose. In this institution Professor Scholefield took a very active part,—collecting from his friends, in aid of its funds, besides assisting them himself. He joined the Committee, which met at the house weekly, and very rarely missed. His time was of the utmost value, but he never grudged that which he there spent every week, although it was the hour devoted to exercise. This regular attendance he continued till the last few months before leaving Cambridge.

But there was one charity, which most of all was, from first to last, under his immediate charge. This Institution was so peculiarly marked, from circumstances connected with it, as directed, and upheld by the special providence of God, and yet so frequently misrepresented and misunderstood, that a brief explanation of its origin, object, success, and future prospects, is on every account desirable, and, in vindication of the part he was led to take in it, necessary.

All persons connected with Cambridge, are well aware of the perilous position in which young girls are placed, immediately after leaving school, and before they can enter service; many are led into temptations, and fall, from the mere want of employment, at this critical period of their lives. In Mr. Simeon's Sunday Schools, when Professor Scholefield was the Curate, some of the most promising girls, while at the school, were, from this cause, drawn into sinful courses; and it was also found to have been the case with some young women who afterwards applied for admittance into the "Female Refuge."

Something to prevent this evil was needed, and the proposed plan on which the Servant's Institution was to be founded, commended itself to the judgment of so many, that liberal donations were given for carrying the same into effect.

A large house on Parker's Piece, called Park

House, was hired, and furnished for the purpose of letting lodgings to families: upon whom the young people attended. The plan succeeded so well, that in five years it was found requisite to enlarge the building; and in order to accomplish this end, it was necessary to purchase the premises. A public meeting was called to effect this purpose. Bishop Ollivant presided on the occasion, and five gentlemen agreed to become, with Professor Scholefield, joint Trustees for the property, sharing between them the responsibilities. But, from causes needless to mention, the *whole* responsibility devolved at last upon him. The house was enlarged, and improved for the admission of more girls, and accommodation for a greater number of lodgers, and so abundantly did God graciously prosper the undertaking, that although the prime cost of the whole, (including the first purchase-money for the estate, furniture, alterations, and the renewing of the lease), amounted to £3,610 : 0 : 4,—at the time of his death the debt was reduced to £1,750, without the aid of any appeal to the public, in the way of meetings and sermons, so usual in other charities. It was carried on silently, though effectively, and in less than ten years, had it pleased God to spare the life and health of its Treasurer, and continued his *own* blessing upon it, this charity would have paid off the whole of the amount, and become a self-supporting one. It is needless to ask, if all this could be effected without

much inconvenience and anxiety on his part? which was greatly aggravated by much opposition; but this was doubtless permitted in order to magnify the work of the Almighty, who often makes use of the feeblest and most humble instruments, to shew his own power and glory. Truly may it be said, with regard to this charity, What hath God wrought? It is perhaps in this respect almost unprecedented. To estimate its benefit to poor young females, is impossible in this world; those of them, who have already met their benefactor in a better, can best appreciate its value!

After the death of its lamented Treasurer, and *sole* Trustee, all the responsibility devolved upon his widow:—the Committee feeling unable to relieve her of it, or to give her advice respecting it. To carry it on was impossible, and the only way left to her, as a human means, though a very painful one, was, to cast the charity upon the public; and with this view her brother, Mr. Chase, called a meeting of the friends of the institution, which was held at Park House. At this meeting he read a statement drawn from the accounts of its proceedings from its formation till the death of its Treasurer; in which it was shewn to be in a very prosperous condition, as just stated.

Four Heads of Colleges, and a few Clergymen attended; and it was agreed by them, to call a public meeting at the Town Hall in the November

following. But before that time had arrived, the Rev. J. Fendall, (a clergyman in the neighbourhood, who was present at the meeting above-mentioned) nobly offered to take all the responsibility upon himself. The meeting on the 18th of November was well attended. The Vice-Chancellor took the chair, supported by five other masters of Colleges, the Hon. Mr. Yorke, and a numerous body of the clergy.

Mr. Fendall took the office of *sole Trustee*, the Rev. J. Scott was appointed treasurer, the Rev. T. T. Perowne, acting secretary. The Countess of Hardwick kindly offered to be the lady-patroness. A gentleman's committee of fifteen, and a ladies of ten in number, were appointed, and it now has the prospect of becoming an increasing, and a permanent charity. The foundation and building up of this Institution were attended with manifold cares and anxieties. May its future history be one of ease and prosperity, and may it not only bear inscribed upon its walls as a motto, the concluding words of Mr. Fendall's speech, "Esto Perpetua," but in addition, and above all, let God have the glory!

No feelings of delicacy should prevent this statement being made. It has from its commencement been a charity, so completely kept in existence by the superintending eye of God, under the most painful and distressing difficulties,—difficulties known only to Him, that it may tend to encourage

others beside myself, to despair of nothing, that is committed to him in simple faith and prayer. He is able, and he will accomplish his purposes, however impossible they may appear. "In the mount, the Lord shall be seen."

I have dwelt long on this charity, because it had its share in the anxieties which weighed down the strength and spirits of my dear husband; especially as he was strongly impressed with the persuasion, that its perplexities would eventually bring me to my grave, as the distractions of his Church were bringing him to his own, and he had come to the painful determination of relinquishing it. Amongst his friends, no one appeared to respond to its claims; and being conscious that in some degree he had been the means of inducing others to labour with him, he felt a delicacy about bringing the merits of the institution before the public; a course which the extremity of the case at length demanded, and which was adopted, as has been just seen, with such triumphant success. Had the same kind friend to the Charity, who has now nobly rescued it, been sooner aware of all these circumstances, it cannot be doubted, that my dear husband would have shared with me, the pleasure of witnessing its present happy prospects, before he was removed from us. But that was not permitted.

It is only justice to the institution to mention, that during the ten years it was under his care, the

young people sent into service from it, have, with a few exceptions, given the greatest satisfaction. At the early age of seventeen, they were not expected to be found thorough servants; but their high moral principle, obliging dispositions, and good habits, have rendered them valuable in most of the families into which they have been sent, and the constant applications for them, is proof of their having obtained a good report.

It is also desirable to show that the benefit which these young people enjoyed, was not lost upon themselves. In November, 1853, they most unexpectedly presented me with a beautiful writing-case and basket, with the following inscription engraved in gold letters on one side of the writing-case:—

THIS SMALL TESTIMONIAL OF GRATITUDE AND AFFECTION
IS HUMBLY PRESENTED TO
MRS. SCHOLEFIELD
BY MANY OF THE YOUNG GIRLS WHO HAVE BEEN TRAINED,
AND THOSE NOW TRAINIING IN PARK-HOUSE:
IN DUTIFUL REMEMBRANCE OF THE UNWEARIED KINDNESS,
AND DEEP INTEREST SHE HAS SO LONG TAKEN IN THEIR WELFARE,
WHICH THEY NOW MOST DEEPLY REGRET
THEY ARE NO LONGER PRIVILEGED TO ENJOY.
CAMBRIDGE, NOVEMBER 22nd, 1853.

I need not say how gratifying this kind acknowledgment of my humble services was; and I trust, to those ladies who will more ably supply my place in that charity, it will be an encouragement to per-

severe in the instruction of a succession of girls, through difficulties which they must be prepared to expect.

Before quite dismissing the subject, an earnest wish and hope is expressed, that the kind friends to the institution, who have so long and so readily given their subscriptions, will still continue them; to shelter the orphan and friendless, which has hitherto been its *chief* aim, and its most valuable purpose. Other beneficial effects have followed, but this was its main design; and several have been received into it, who had neither earthly friend nor home!

The other charities in the town are not specified, for though he cheerfully supported them, he did not take any prominent part in them.

CHAPTER X.

OCCASIONAL JOURNEYS AND LETTERS.

THE only recreation Professor Scholefield looked forward to, with the hope of complete rest, was the long journeys he allowed himself every summer, and these he enjoyed intensely. For many years these journeys of pleasure were combined with Missionary or other duties, such as sermons or public meetings.

When his plans for travelling were known, he had letters from all quarters to inform him of sermons or meetings, fixed for such and such days, and requesting his attendance. But latterly his health required complete rest; and he generally visited Wales or Scotland, where his preaching was out of the question.

On one of these Welsh journeys, however, he did preach, and the circumstance was attended with such important results, that it is worth relating.

In a little village in the vale of Ffestiniog we ar-

rived on a Friday. The next evening, in a ramble through the village, the Professor met two gentlemen, one of whom accosted him thus: "Pray, Sir, are you a clergyman?" On being answered in the affirmative, he said, "Will you help me to-morrow?" The reply was, "Willingly, if the service be in English." Which being the case, it was agreed he should preach in the morning.

Supposing the congregation would be composed of a few poor unlettered peasants, who would scarcely understand English, he considered that the most plain, simple truths would be best calculated to benefit them, and he chose for his text these words, "Wilt thou be made whole?" When the congregation assembled, he was much surprised to see amongst them a large party of Oxonians with their Tutor, occupying several seats, besides other families of great apparent respectability. After the service was over, and he was walking out of church, a livery-servant came up to him with his mistress's compliments, and requesting that, if convenient to him, he would kindly favour her with a call. He followed the servant through a garden-gate, which opened into the church-yard. The lady met him, and explained her reason for taking this liberty with a stranger: stating, that having been herself much impressed by the sermon, she felt it would have been very encouraging to her poor afflicted husband, who was suffering from partial blindness; that his

malady had produced great depression of spirits, so as to cause him to fear he was forsaken of God; and that she thought a little conversation on the subject of the text, might lead him to hope that the question contained in it was addressed to him, and that he might be permitted to receive the blessing of spiritual sight.

The interview was deeply interesting, and the gratitude of the family very great. The visit was repeated the following day, and also three years afterwards, when we were again led to visit the same spot. The poor gentleman had by that time become totally blind, but more reconciled to his affliction, and was truly grateful for another interview. But the effect of this sermon did not terminate here. A lady, who was also present at the little village-church on that morning, afterwards sent a magnificent donation to the Cambridge Servants' Institution, from a notice she had received of its existence.

We seldom passed through a place where my dear husband had officiated, without hearing of some pleasing results. And how much good may have been thus produced, will never be known till the last day.

At another time, spending the Sunday at Bala, where the morning-service was in Welch, he offered to have a service at the inn. All the visitors who were staying at the inn attended, and a clergyman

and his family who were lodging in the village. The service seemed to interest them, and they begged it might be repeated in the evening; but we went to a village, two miles from Bala, to an English service.

When there were no opportunities of this kind, and the services were in Welch, our custom was to climb to some retired spot among the mountains; and we have had many a peaceful service in such sweet retirements, experiencing the fulfilment of the promised Presence in the midst of us.

In such excursions as these he used to delight; and the height of earthly happiness to us, was to step into our little carriage with our dear child, unattended by any servant, and wander for a month or more amongst the wonders of the Almighty, unobserved and unmolested.

A very pious young lady, who had just escaped from the trammels of the world, and felt the value of real religion, and the happiness it brought to her in comparison with the gaieties through which she had passed, could not imagine how a minister could find pleasure in anything but his religious duties; and when told, that no school-boy ever anticipated the holidays with greater delight, than the Professor did these refreshing excursions; when he left all care behind him, except the anxiety he ever felt in the welfare of his parish;—she expressed the greatest surprise.

These annual enjoyments continued almost uninterrupted for twenty-three years; and it was very remarkable, that the time was generally fixed six months beforehand, and he was seldom disappointed. A niece, who often resided with us, used to consider this planning for the future presumptuous; but he would say, "Not in the least; if Providence orders otherwise, I am content." There was always a D. V. prefixed to every plan.

These little circumstances may appear too trivial to mention in the life of such a man; but they show character; and, as life is made up of little things, the *real* character of a man is seen more truly in them, than on great occasions, which occur but rarely.

In the delightful mode of travelling here described, we have gone a thousand miles in the course of the summer, and thus visited every county in England and Wales, with the exception of two—namely Cornwall and Pembrokeshire. I may add, that these journeys were made very amusing, as well as instructive, by frequent quotations from his favourite poets, with which his mind was richly stored, and from which he would enliven our drives in a long stage upon a gloomy day. Shakespeare he knew almost by heart.

The following letters were written to Dr. Spence, during some of his summer excursions, from the

years 1838 to 1844, giving some account of those journeys. The first was on the receipt of a handsome present, in token of gratitude for some little services rendered.

"*Cambridge, July* 8, 1837.

"My dear Friend,

"Few words will best suit my limited time, and I believe will be most agreeable to your feelings. I will only say, I thank you for your kind token of regard: it is very gratifying to me in every sense but one; and that is, that I unfeignedly regret that you should have so greatly overpaid my very poor and unimportant services. But of this enough.

"With kindest regards to Mrs. Spence,

"Believe me,

"Ever most sincerely yours,

"James Scholefield."

To the same—when at Winchelsea, where he undertook the charge of the Parish for seven weeks, in the year 1838:—

"*Winchelsea, August* 4, 1838.

"My dear Friend,

". . . I am now thankful to tell you that we arrived safely at this delightful place on Thursday afternoon. On Monday we were terribly pelted at intervals with rain and hail, and on Thursday the

rain greatly afflicted us on the *last* stage; but through mercy, we none of us seem the worse for it—not even the horse. . . . Mrs. D. and her two daughters called on us yesterday—very kind both to us and to you, expressing their hope that you would come down. Mr. D. is to be here in the course of the summer. This is a remarkable place, well worth seeing. I only wish (there must be something to wish for in this world) that it were a little nearer the sea. In passing through London, we saw Mr. Desborough, and he proved to us a friend in need, taking charge of my horse (made a little uneasy by the rattling of London), while I stepped in to Seeley's; and, as "the curse causeless shall not come," he was an enemy without hurting us; for he frightened Mrs. S. with a doleful account of twenty miles of flat round here, which we did not find realized, though there is more than that space of flat in front of us, but it is the flat of "old ocean with his everlasting roar." The country we passed through on the last three days was a scene of unintermitting beauty. And now, my dear friend, I hope you are well, and that the care of *all* the churches does not oppress you. Being Saturday, I conclude rather hastily, adding only my affectionate regards to Mrs. S., and wishing you all blessings. Believe me to remain,

"Ever affectionately yours,

"James Scholefield.

TO THE SAME.

"*Winchelsea, August* 22, 1838.

"My dear Friend,

"After sending off my last, I got two scoldings, one from my conscience, and the other from my wife, for not having paid the postage of a letter so exclusively on my own business. The reason of the neglect was, that it was sent to post on Sunday, on which day I never like to do much in the way of traffic. But I shall have my revenge by paying this. It is long since I wrote; and in the mean time, I have received frequent intimations from you of all things going on well. How marvellous is it, that I should be absent so long at this time of the year,—be deprived of my curate the very first week, and yet not experience any inconvenience with regard to the supply of my church. It looks almost as if Cambridge could do without me. I deeply feel my obligation to yourself and Mr. Hose, as well as others who have supplied my lack of service.

"There is another point on which I am a little anxious. It is a question much mooted amongst the D.s and us, whether we are likely to see you here; they are very desirous of it, and so are we. . . . Now, if you can get a holiday, I earnestly hope my church will not detain you. If you come, we should so enjoy it! Even without you, and in

comparative banishment, I enjoy my residence here exceedingly. There is absolutely no end to the beautiful walks, rides, and drives.

"The people are kind, willing to hear, and thankful for little pastoral attentions. The church is filling very much. I am reminded that I ought to explain why I have been so long in writing. The whole of last week, from Monday till Friday, we spent in loco-motion, We went to Canterbury, Margate, Ramsgate, Dover, and were highly delighted with the whole journey, till we came to Mr. Desborough's twenty miles of flat! The whole road across Romney Marsh, that is, from Hythe to Rye, is indeed deplorably bad as a road, and no better as a country. This however is no drawback to the beauty of Winchelsea, as we have abundance of outlets without encountering this distressing desolation. . . . We unite in kind regards to yourself and Mrs. S., as well as to other dear and kind friends. Many thanks, again and again renewed, and best wishes and every blessing. Believe me,

"Ever faithfully and affectionately yours,

"JAMES SCHOLEFIELD."

TO THE SAME.

"*Winchelsea, Sept.* 4, 1838.

"MY DEAR FRIEND,

"I now take pen in hand to trouble you with

(I hope) my last letter, before I trouble you and Cambridge with my presence. I feel the thought refreshing to my mind, that there are but two Sundays more for my church to be a burden to my friends, and I anticipate with no small satisfaction, filling my own desk and pulpit again on the 23rd. We continue to enjoy our residence here, and not the less (I assure you) since Mr. D.'s arrival yesterday week; for excellent and pleasant as all his family are, he is the life of them, and altogether they are valuable neighbours to us. Much as we should enjoy seeing you here, I cannot but acquiesce in the reasonableness of the views you take on the subject of your holiday, and I can only express my hope, that Providence will open the way for you to take a long and agreeable recreation to prepare you for your winter campaign.

" I have some expectation of being able to assist towards it, for if I drop my own afternoon-service, I can transfer my labours for three or four Sundays to St. Clement's, and I am sure I ought to do it gladly. But of this when we meet. Do not think of any provision for St. Michael's after Wednesday the 19th; and with affectionate regards to Mr. Hose, intimate as much to him when you see him. I do not doubt that by God's blessing we shall *all* return stronger, though my work here is not light: i. e. two services on Sunday, and one on Thursday evening, besides the extra work thrown upon me,

such as public meetings, three of which I am to attend next week, for the Bible and Hibernian Societies. But upon the whole, my life here is comparatively idle, i. e. I am not hampered and hurried with work, and being very much detached from other occupations, I find that my mind turns in a less jaded and reluctant state to the study of sermons. Oh the happy days, if I shall ever see them, when I shall not be Greek Professor!

"Our plan is to leave this place on this day fortnight, (D. V.) and on the same day probably my niece will cross to Boulogne, either to spend the winter there, or proceed towards the south of France. By your paper received this morning, I see poor Mr. —— is called away! How either melancholy or trifling are the details of a public journal! That dreadful duel almost depresses my spirit, I can't shake it off from my thoughts. What a mercy to be out of the dominion of that bloody code of honour! * * *

"We have very valuable clergy round here. I attended yesterday a clerical meeting at Rye, which was very interesting from the *union* of variety. Three weeks ago I attended one at Canterbury, still more interesting. I hope you will get out soon enough to be back for *our own* meeting.

"Pratt's going, after all, to India, is no doubt, all right; but I feel sorry to lose him. What a constant succession of changes in this changing world,

and in our *district* of it more especially! His going will be a great comfort to the Bishop, and on that account I greatly rejoice in it. May a rich blessing accompany him, that he may have to be thankful, and others also, for his entering into that vast and distant field!

"And now, my dear friend, I will release you. Farewell! May God preserve and bless you, and give us to meet in peace in his own good time, and then give us another happier meeting in his own kingdom through our gracious Redeemer!

"Ever faithfully and affectionately your's,

"JAMES SCHOLEFIELD."

TO THE SAME.

"*Winchelsea, Sept.* 14, 1838.

"MY DEAR FRIEND,

"You see I am reduced to my last half sheet—pledge sufficient that I shall trouble you no more. This will reach Cambridge on Sunday morning. The last day I hope on which you will have to toil for me. May you have strength given you for it, and a blessing with it! I meant to have written this to Mr. Hose, and to express to him my congratulations on the accession to his family, and the mercy and goodness that accompanied it; his illness, which compels me to turn it over to you, gives me occasion to send to him through you, two-

fold congratulations—for his own prospect of recovery, as well as the other mercy. We were deeply affected with the tidings of his illness, and engaged for him the prayers of our congregation here; and now, God be praised, that 'for the gift bestowed by means of many persons, thanks may be given by many on his behalf.' Pray express to him our affectionate sympathy, and my especial regret, that his kindness in taking upon himself so much of the burden of my work, should contribute (as I fear it did) to bring on so alarming a crisis.

"Of other matters 'I will not with ink and pen write unto thee; but I trust I shall shortly see thee, and we shall speak face to face.' One thing however, must not be omitted *here*,—our united most kind regards to yourself and Mrs. Spence.

"Believe me, ever affectionately your's,

"JAMES SCHOLEFIELD."

"I venture to hope that Sunday's duty is provided for. How gracious is our great Head to have kept me all this time so free from grounds of anxiety about it!"

TO THE SAME IN THE FOLLOWING YEAR.

"*Cambridge, Aug.* 29, 1839.

"MY DEAR FRIEND,

"Many thanks for your letter, and I pay you for it in this form, because I fear I cannot pay you in

kind. For the 15th I will endeavour to provide for your duty, and you need have no anxiety about it, though I do not at present see how it is to be done. Next Sunday I hope Mr. C. will take it again. We are very empty. Langshaw stays another Sunday. M. and K. both absent, and Hose can do nothing for you at present; however there will be many goings and comings between this and the 15th prox. and I have no fear. On the 22nd, I shall most likely leave you to provide for me in the evening, after which, I hope we shall all be getting home to our winter quarters. We had a very merciful journey to Liverpool and back. On our return we dined with dear Mr. Bickersteth *at Sapcote*, and in the evening I took his school-room lecture, in which I was much interested. But since then, dear man! he has been visited with a bitter calamity in the death of his son at the Cape. 'Whom the Lord loveth, he chasteneth.'

"I am glad you are so happy. I trust you are laying in a large stock of health and strength for your winter's campaign. I suppose I am not likely to see you till our return from Sandgate; but on Monday, the 30th of Sept. is our clerical meeting, to which it is my full intention to return. Now, my dear friend, a hasty farewell; with our united kindest regards to yourself and Mrs. Spence. Wishing you all enjoyment and every blessing.

"Believe me, ever affectionately your's,

"JAMES SCHOLEFIELD."

TO THE SAME.

" *Sandgate, July* 6, 1839.

" Well, my dear friend, through mercy here I am safe at Sandgate; goodness and mercy followed me through all my journey, and at the end of it, I found all here not merely well, but exceedingly well, and certainly I never witnessed a more perfect enjoyment of a holiday than in my own family at this place. My niece's health appears wonderfully improved; to see her scamper over mountains (as I may fairly call them) without difficulty or subsequent fatigue, almost surpasses belief, and I trust she will go into Devonshire greatly recruited in health and strength. We all think this an enchanting place, and our opinion of it is confirmed by the thorough sensation of delightful enjoyment manifested by newly-arrived friends. They are enchanted like ourselves, and think there is nothing in all the world to be compared with Sandgate!

" In the way of trouble I don't know that I have anything to add, and I hope *your* turn will come to get your holiday, and that then you will not find either backwardness or difficulty on the part of your friends in helping you. I am thankful to say, that I think I am getting benefit. I feel perfectly well; and though my cough is not gone, it seems to be decidedly better. I am to preach once to-

morrow, which I do not think will hurt me ; but I shall be very careful not to transgress prudence. All cares of state are here broken off: idleness seems to be the business: in fact Edward is almost the most industrious of us all, for he pores over his Latin grammar unceasingly, and sets himself Latin exercises to write out, which at the same time amuse him much, and instruct him a little.

" We have ridden over this morning to Saltwood, to see the ruins of the Castle there—a sweet spot, and an interesting ruin. Some of our party are disposed for a trip to France, but I do not anticipate they will get me across the water.

" I would not unnecessarily impose on you the burden of writing a letter, but pray remember me most kindly to all Christian friends, (all of us most particularly to Mrs. Spence), and if you do write give us as accurate accounts as you can of Mr. and Mrs. Webster. I hope to hear that they are better.

" I have scrawled a hasty letter—more, however, in quantity than in surface—excuse haste and every other fault; accept best thanks for all your kind services, and with our united kindest regards to you both, believe me, my dear friend,

" Affectionately your's,

" JAMES SCHOLEFIELD."

The following letter must speak for itself:

"*Petersfield Cottage, Jan.* 15, 1839.

"My dear Friend,

"The best thanks I can express for the renewed token of kindness from yourself, and those of whom you are the representative, are feeble and inadequate. But I will return you what is better than all I can express to man, my prayers at a throne of grace for a continued and increasing spiritual blessing upon each and all of them; and especially that my poor services, which their kindness so favourably appreciates, may not only be more zealous and devoted than they have been, but more abundantly to the individual benefit and comfort of those who are more immediately contemplated by them, and through them to the benefit of the Church of our gracious Redeemer.

"For the more I am led by circumstances like the present to look to my own position and ministerial duties, the more do I feel thankful to be enabled as well as privileged to lose sight of myself, and to fall back on the promise, 'Not by might nor by power, but by my Spirit, saith the Lord of Hosts.'

"It is a great joy to me to feel assured that the offering of Christian kindness, is not unaccompanied with offerings of a more spiritual kind, and

that many are striving together with me, by their prayers for me, from time to time at a throne of grace. May they be so heard and answered, that we may have the manifold tokens of the presence and blessing of our Lord and Saviour with us, and that our beloved University, may bear a noble testimony against the errors and heresies of the day! And for yourself, my dear friend, my prayer is, that you may long be preserved in your present important post, and be a helper for the ministry, while not directly engaged in it, and a blessing to successive generations of the youth of our country.

"No feelings of regret should have been expressed on account of the difference in amount this year and the former, as that was indeed beyond measure, and had it been continued, it would really have pained me, with the thought of being burdensome in an unscriptural and unreasonable degree.

"With best wishes for every blessing,

"Believe me ever, my dear Friend,

"Most affectionately yours,

"JAMES SCHOLEFIELD."

TWO LETTERS, TO THE REV. H. D——.

Cambridge, Aug. 31, 1841.

"MY DEAR SIR,

"Not knowing the particulars of the Curacy you refer to in the manufacturing town, I cannot give a

distinct opinion upon it; though, on general grounds, an overwhelming sphere is not desirable for a young minister; still, particular circumstances might render even that desirable.

"But Mr. Nottidge of Ipswich is in want of a Curate, who would also be a tutor to one pupil.

"He is a delightful man, and also a liberal one; and on many accounts I think this situation would suit you. If you think so too, you had better write without loss of time, to Rev. J. T. Nottidge, mentioning my name, and stating your circumstances. Should this fail, I have no doubt of finding something eligible for you between this and Christmas, and sincerely wishing you the best guidance, and every blessing,

"I remain, my dear Sir,
"Very faithfully yours,
"JAMES SCHOLEFIELD."

TO THE SAME.

"*Cambridge, Sep.* 24, 1846.

"MY DEAR SIR,

"Not having heard from me, you will of course have concluded that I was absent from home when your letter arrived here, and I suppose before this, you have come to some decision on the important matter referred to in it. I was then just gone

into Devonshire, and only returned home on Friday last.

" I cannot express to you how much I regret having thus missed the opportunity of talking and advising with you on a subject so deeply interesting—on which it has lately been my happiness to give my feeble counsel to Ragland, Allnutt, and Keene, (all probably known to you), and also to a promising young townsman, now in our Missionary College. Anything in the shape of advice, it is now too late to offer; and I trust the 'Wonderful Counsellor' himself has directed you to the right conclusion, either by better instrumentality than mine, or immediately by his own gracious Spirit.

" I will venture however to express a hope, that that conclusion is in favor of your going.

" If your health do not interpose an obstacle, the other circumstances of your case seem to me to be highly favourable to it—person, inclination, the willingness of your wife, the acquiescence of your friends, all look like the leading of the great Head, setting before you an open door.

" When you have decided anything, and have leisure to write, I shall be glad to hear of your determination, and the progress of your plans.

" Meantime, my dear friend, I heartily wish you, with your dear partner, divine guidance, and divine strength and consolation.

" Lose no time in reading (if you have not done

it already) Bishop Wilson's Sermon before the Church Missionary Society. Let 'Emmanuel' be your motto. May he be with you, and bless you, now and ever, is the earnest prayer of

"Yours, (in haste)

"Ever affectionately,

"JAMES SCHOLEFIELD."

TO THE REV. DR. AND MRS. SPENCE.

"*Sandon, July* 5, 1842.

"MY DEAR FRIENDS,

"Health to you both! Here I am *alone:* 'man proposes,—God disposes.' Since we left Cambridge, our plans have been revolutionized. On the second day, after leaving Mr. Robinson's, our horse fell, and got his shoulder torn with the shaft: we were mercifully preserved from injury, and proceeded on with the poor animal to our friends the Gillsons', where we remained till Thursday. The doctor prescribed three or four days rest for the horse, and therefore, on Thursday morning, we all proceeded to Liverpool, a distance of 140 miles, which we were obliged to perform by three different railways. However, all was safe and free from the slightest alarm. On Sunday I preached two Missionary Sermons; but though importuned, and (I think) improperly urged to read the morning prayers also,

I heroically refused! On Monday I returned by railroad to Mr. Gillson's, dined with them, and then proceeded forward a stage with my horse and chaise to Atherstone, and to-day have been mercifully brought in safety to this quiet Inn, just under Lord Harrowby's park. On Thursday morning I hope to meet my family at Chester, and on that night, 'if the Lord will,' to sleep in Wales. . . . . I hope you continue well, and are not yet fainting under your work. Pray give my affectionate remembrances to all our brethren, of whom I think much, in my separation from them. If you find time to give a line, tell me what you know of Mrs. Milner. Of Mrs. Clark I heard good accounts to-day from her sister, at whose house I lunched.

"It is quite affecting in travelling along this road, which is so familiar to me, to find so many old-established Inns shut up. I am obliged to inquire beforehand, what Inns I shall find standing. And the roads have little patches of refreshing green, where I used to see nothing but parching dust! I am scribbling this by the last streak of day-light; and with best wishes to you both, and to all dear friends, I conclude hastily with assurances of being

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

TO THE SAME.

"*Dolbadarn, Llanberis, Caernarvonshire,*
"*July* 14, 1842.

"My dear Friend,

"From this sweetest of all spots, I begin another hasty line, probably the last I shall write on this journey, and report progress hitherto. And I am most thankful to say, that we have not only been preserved to travel in safety, but we have thoroughly enjoyed our journey, and all the wonderful sights we have seen. According to the expectation mentioned in my last, I met my family safely and well at Chester on Thursday last, and in the afternoon proceeded forward to sleep at Flint. Next day, passing through Holywell and St. Asaph —a sweet country town, but a city and Bishop's residence—we drove on by Bhuddlan Castle to Abergele, having had showery weather, but not bad enough to prevent our enjoying the rich variety of beautiful and magnificent scenery which feasted us on every side. On Saturday, Conway, with its castle and suspension-bridge, was our chief resting-place, the weather being favourable till the afternoon, when we travelled through some pelting showers to Bangor. We had two services in the Cathedral on Sunday; with a poor sermon, and a fine congregation in the morning; but in the after-

noon the Dean, (Cotton) preached, and gave a simple, earnest sermon on the Scriptures, and the duty of reading them. On Monday, a wet ride to the wild falls of the Ogwen; on Tuesday morning, Penrhyn Castle; after which we proceeded over the Menai bridge to Beaumaris, with which we were greatly pleased, and, after dining there, we came to Caernarvon to sleep; from whence, yesterday morning, we drove on to this sweet spot. I cannot describe it,—its lakes, mountains, waterfall, old castle, slate quarries, and above all, its grand mountain-pass, which as yet we have only peeped at from a distance, but in an hour or two, hope to enter and drive through! The weather, since Monday, has been lovely, and bids fair to continue so; or, to speak in the dialect of this locality, it seems to have a mind to take up . . . . . .

"To-day we are to travel all round Snowdon, and to sleep at night under its shadow at Beddgelert. To-morrow, and Saturday, we hope to go forward to Tremadoc, and Maentwrog, at which latter place we purpose spending Saturday and Sunday, and a good part of Monday, during which we have the fine waterfalls of Ffestiniog, and other romantic beauties to feast upon. We give a day or more to Dolgelly, and then on Wednesday, begin the dull work of *mere travelling*, though we shall still fall in with beauties of no ordinary kind, such as Ludlow, with its fine castle and neighbourhood,

and all Shropshire. I hope, by God's blessing, we may all reach home safely, seeing many kind friends by the way, and then find friends and brethren in Cambridge all well at the end.

"Since I began, we have travelled safely to Beddgelert, performing a journey the most delightful that can be imagined; first, up the mountain-pass, then through the lovely vale of Gwynant, a length of fourteen miles, in four-and-a-half hours! The fact is we wanted to *see*, and the day has been beautiful; so we let the horse go at a walking-pace almost the whole way.—'Hitherto the Lord hath helped us!' and we trust to be preserved to the end, and be brought back rejoicing in his goodness. We have all been quite well. Farewell! I hope to hear that you are much better in voice, and general health, and are again in full work. I shall rejoice in the thought of *your* holiday coming next; may it be much blessed to you.

"Ever your affectionate friend and brother,

"JAMES SCHOLEFIELD."

TO THE SAME.

"*Clevedon, July* 13, 1844.

"MY DEAR FRIEND,

"The overwhelming kindness of friends (old and new) has made continual requisitions on our time

hitherto; so that, though it has not prevented us from remembering and thinking of Cambridge, it has left us very little leisure for writing to friends afar off, or indeed for any work whatever, beyond the absolute requirements of the day.

"I must not repeat what I hinted in my last, that this is a lovely spot. Our whole first week has been occupied with a succession of rambles of the most pleasant and delightful character. One to Brackley and Golbin's Coombes (a ride), took us within sight of Blackwall, and on Wednesday, I dined at Nailsea, within two miles of it, and had much talk about your late friend Mr. Biddulph. I apprehend, from what I see and hear, that the walks about Clevedon are much more varied and extensive than those at Blackwall; the views are very beautiful, objects of curiosity numerous, and the air pure and healthy. . . . . .

Last Sunday I preached in the morning, at the adjoining village of Walton, where is a pious clergyman, with a 'squire and his wife of the same mind. . . . The same work is arranged for me to-morrow, but before writing this last sentence, I ought to have said, that in the evening I preached at the new Church here. . . . Pray accept favourably this hasty line. Give the affectionate remembrances and wishes of all of us to Mrs. Spence. Accept the same yourself.

And with the hope of returning home in time to see you,

" Believe me, my dear friend,

" Ever affectionately yours,

JAMES SCHOLEFIELD."

The following letter Dr. Spence accompanied with this preface:—" Looking over a portfolio of letters for 1843, for another purpose, I found the enclosed from the dear Professor, which had been overlooked; it is like him,—cheerful under disappointment, thankful for mercies, rejoicing in Christian friends. You are at liberty to make what use you please of it, as of the others."

" *Reading, June* 29, 1843.

" MY DEAR FRIEND,

" Again we are reminded that 'Man proposes, God disposes!' Our plans are disarranged by the unmanageableness of our horse. We have brought him, or rather he has brought us safely to this neighbourhood, but we shall not take *him* beyond. We shall *probably* proceed by railroad to Bath on Saturday, and thence to Bristol, Chepstow, and up the Wye; but this is uncertain, as also whether we return home before Sunday the 9th, or the following Sunday; but certainly we shall not take the three Sundays,—neither shall we return through Woburn! Well, it is all right. We have had

much enjoyment of air and country, seen dear friends, and enjoyed our intercourse with them, and got already much refreshment. When I know more, I will write another line. Meantime, my direction for *Saturday* will be Rev. E. Gillson's, Macaulay Buildings, Bath. We unite (in great haste) in affectionate remembrance to yourself and Mrs. Spence. Pray send the enclosed across to our house; and believe me,

"Ever truly and affectionately yours,

"JAMES SCHOLEFIELD."

It was not until the year 1844, that Professor Scholefield could be induced to visit Scotland, though often pressed so to do, by a Scotch lady, when her husband was passing through the University. This was about the time he was occupied in editing "Archbishop Leighton's Prælectiones," and thus he had the tempting prospect of examining his lordship's MS. papers in his library at Dunblane, if he accepted the offer; but though a great temptation, he did not yield to it. The distance appeared too formidable. But, in the autumn of 1844, the invitation was again renewed, when this family were occupying a mansion in the immediate neighbourhood of the scenery described in Sir Walter Scott's beautiful poem of the "Lady of the Lake;" and this was irresistible. The poem, which had before been read with interest, possessed now

a double share, and was well studied before we started, to get familiar with the description of the scenery we were to ramble over; and our anticipations were more than realized. When we returned home, he wrote a journal of this tour, that the impression might never be lost. Every long journey after this, he signalized in the same manner.

This journal of his *first* visit to Scotland (a country which he afterwards visited three times) cannot fail to interest his own immediate friends; and from the lively description of the beauties of a country of peculiar interest to every one, from its historical connection with our own, it is hoped, that it may be read with pleasure by all who will read this Memoir—as the *true picture* of a mind, always alive to the beauties of nature—the kindness of friends, and above all to the wisdom and love of God, in his works of creation, and redemption.

CHAPTER XI.

THE JOURNAL OF HIS FIRST VISIT TO SCOTLAND, 1844.

Monday, August 26.—At half past seven, A, M. we started by coach, (Edward and I on the outside) and reached Weedon by a quarter before two; whence we proceeded by railroad to Birmingham, which we reached at twenty minutes before four, and left at a quarter past. This train not stopping at Winsford, we left it at Crewe, and went forward by a fly, (fourteen miles) arriving a little before nine, at Mr. Jackson's, and were received with the usual hospitality by his kind family. Found all well,

Tuesday, 27.—We proceeded immediately after breakfast by the morning train to Liverpool, where we spent the rest of the day, and at nine o'clock in the evening embarked on board the "Princess Royal." The moonlight was beautiful: we enjoyed greatly the still beauty of the evening, till about

eleven o'clock, when we retired to our cabins. Edward and I had a small cabin to ourselves, with only two hammocks in it. The night being very calm we all slept pretty well, suffering no inconvenience from the motion of the vessel.

Wednesday, 28.—About seven the *next morning*, we met on deck, and saw the *Mull of Galloway* just a-head of us. We thankfully welcomed the first sight of Scotland, and began now to look on with eager delight for a succession of objects on its beautiful coast. Having breakfasted at nine, we passed soon after, *Ailsa Craig*, a remarkable perpendicular rock, covered with numberless sea-birds, which it is customary to scare in passing, by firing a gun. Soon after this, we arrived at the mouth of the Clyde, (about mid-day) having enjoyed as we went along, beautiful views of the Isle of Arran on our left. The passage up the Clyde was rich in beauty; and arriving at Greenock soon after three, we proceeded in a smaller steamer up the river, getting as we passed, a fine view of *Dunbarton Castle*, with a peep over the top of *Ben Lomond*, and reached *Glasgow* soon after six. We went on to *Edinburgh* by the ten-o'clock train, where we arrived at half-past twelve, and proceeded by a fly to M'Queen's Hotel, where, having slept and breakfasted, we made our way about ten o'clock the next morning to

Thursday, 29.—Mr. C.'s in North Charlotte Street,

and found Mrs. T. awaiting our arrival. We very soon sallied out upon our first walk in this wonderful city. We went round by the Castle, and Calton Hill, both commanding extensive views, but the day was somewhat hazy.

After dinner we rode to Murchiston Castle, the residence and school of Mr. Chalmers, (Dr. C.'s brother,) where we took tea. This was formerly the residence of Lord Napier, the inventor of logarithms; and we were shewn his lordship's study, in which his scientific researches were prosecuted.

30. The next morning we visited other objects in the city, the Law Courts (which are very conveniently arranged); Holyrood Palace with its various memorials of the unhappy Queen Mary; Knox's house, with its characteristic effigy; and not far off from it, *Moray House*, Mr. C.'s residence, a very interesting spot. It was once temporarily occupied by Cromwell; and in a summer-house in the garden (it being then the residence of the Lord Chancellor Seafield) the articles of union between England and Scotland were signed in 1706.

On our return we called at Mr. Cadell's, the bookseller, who obligingly gave us a sight of the MSS. of poor Sir Walter Scott, in the prose of which there were scarcely any corrections, and in the poetical works but few. I noticed in Canto I. stanza I. of "the Lady of the Lake," that the *heavy* line, "The deep-mouth'd blood-hound's heavy bay,"

was an alteration from the original, " The blood-hound's heavy bay."

After dinner we drove to Pennicuick, (ten miles) where are the paper-mills of Messrs. Cowan. It is a sweet place, though the other end of the village, by which we entered it, was but unpromising.

Saturday, 31.—After breakfast we went over the mills, and saw the successive stages of paper-making. We afterwards walked through the beautiful grounds of Pennicuick House, (Sir George Clerk's) and by the kindness of the family, were permitted to see the painted drawing-room called Ossian's Hall. After dinner we returned to Edinburgh by another road, in order to take a view of the interesting ruins of *Rosslyn Castle and Chapel.*

Sunday, Sept. 1.—Morning, heard Mr. Bruce of the Free Church; afternoon, Dr. Muir of the established. The former more of a Scotch sermon, (addressed to the head); the latter had more of Christ in it.

Monday, 2.—In the morning I looked at Mr. C.'s printing establishment, and then called on Mrs. Buchanan, an interesting old lady, who had been Mr. Simeon's hostess and travelling companion in his visit to Scotland. After an early dinner we proceeded to Granton Pier, and went by steamer up the beautiful Forth, (fine weather) to Kincardine, where having landed, we were immediately conveyed to Blair Castle, three miles off, a large man-

sion which Mrs. T.'s father was occupying as a summer residence, and which with numerous other visitors besides ourselves, then contained a large family. Here we were most hospitably entertained, and every day was devoted to some pleasurable excursion.

Tuesday, 3.—Our movements this day were limited to the immediate neighbourhood. We drove to three seats, to see the grounds, &c., which were very striking, viz. New Mills, Culross Abbey, and Tulliallan (Countess of Flahaut). At this last was a beautiful terrace, commanding extensive prospects: but the day was hazy.

Wednesday, 4,—Atmosphere clearer. We set off through Kincardine to Clackmannan, a poor town, but pleasantly situated and very interesting. In the market-place was "Bruce's stone," on which he threw down his glove when he pledged himself to the deliverance of his country. We then drove up the gentle hill at the end of the town to "Bruce's tower," situated in a commanding position, and yielding from its summit a delightful view over the windings of the Forth, the bay and town of Alloa, the Earl of Mar's seat, &c.

We then proceeded to the village of Menstry, where we put up our horse, and began to climb up *Dalmyat*, the most western of the Ochill range of hills, at the top of which we took our pic-nic. Here the prospect was enchanting. Immediately before

us, and to the left, we had the remarkable windings of the Forth, the Abbey Crag, Combus-Kenneth tower, and the town and castle of Stirling. On the right was a distant view of the Highland mountains grouped in magnificent array before us. It was a fine appropriate introduction to a general acquaintance with those gigantic wonders. We returned to Alloa, and drank tea on our way home with Miss H.

Thursday, 5.—In our excursion on this day we turned off to the right from the Clackmannan road, two miles beyond Kincardine, to visit some remarkable water-falls on the river Devon; the "Devil's Mill," above the Rumbling Bridge, and the "Caldron Linn" below it. All the three objects were extremely interesting. The scene reminded us of the "Devil's Bridge" in Cardiganshire.

After enjoying our rambles here, we rode forward a few miles to Castle-Campbell, near the village of Dollar—a fine ruin, standing on an eminence at the head of a beautiful glen—the situation very romantic. Within the precincts of the Castle, on a spot pointed out to us, John Knox is said to have preached his first sermon. We dined on the Castle-hill, and after satiating eyes and mind with the lovely spot, we descended and walked to the opposite end of the village, to drink tea with Mr. Tennant, an intelligent and pleasant gentleman, a professor in the University of St. Andrew's, (he died in 1848.)

Friday, 6.—We drove to Dunfermline, which well repaid us for our journey. The ruins of the old Abbey are very interesting. Robert Bruce was buried there; and over his grave the parish Church is built, large and handsome, capable of holding 3000. Immediately adjoining the Abbey is the old Palace. We walked about the grounds, and inspected the ruins, and noticed particularly the window of the room in which poor Charles I. was born. We returned to Blair Castle to dinner.

Saturday, 7.—At eight o'clock, after breakfasting early, we walked down to the shore at the bottom of the garden, accompanied by nearly all the members of the family, (about 30 in all) and entered the boat which was waiting to convey us to the steamer. We had a delightful passage up the Forth, winding about backwards and forwards, getting fine views of the different objects, particularly Dalmyat and the Ochills, then the Abbey Crag, Combus-Kenneth, &c. At last we landed at Stirling. It is a good town, with several handsome churches, but of course the chief object of attention was the Castle. We gazed from its walls with intense interest on every spot or object particularized so minutely and so accurately by Sir Walter Scott. We then walked through the armory, from the window of which we had a near view of the

"Sad and fatal mound,
Which oft had heard the death-axe sound," &c.

Having seen all that was important, we set off for Dunblane, distant six miles, by the Bridge of Allan. At Dunblane, the first and chief object of interest, for which indeed we had taken that longer road, was Archbishop Leighton's library. As we drove up the old and poor-looking town, we noticed an ordinary house, with an inscription over the door, "BIBLIOTHECA LEIGHTONIANA!"—This was the depository, almost sacred, which for years I had been longing to visit. I at once entered it, and found some gentlemen reading newspapers; from whom I learned that the library-keeper (the parish schoolmaster) was out of town, and the clergyman (an official trustee) was unwell. I called on the minister of the "Free Church," and left with him a copy of my edition of the good Archbishop's "Prælectiones," &c., to be presented to the library; but was quite disappointed in the *very slender hope* I had entertained of hearing of any MSS. of the Archbishop's.

I then joined my party at the ruins of the old Cathedral. Not having been led to expect much here, we were exceedingly delighted with the elegance and magnificence of the perfect outline of the building. The western arch reminded us of the Friar's, Winchelsea, and the general appearance more of Tintern.

Having enjoyed this scene, we left for Doune, where we visited the ruins of the Castle (fine and

beautifully situated on the banks of the Teith) while the horses took hay and water. Here we began to feel we were in the enchanted scenery of the Lady of the Lake. We arrived at the hospitable mansion of Lenny House, about a mile from Callander, between six and seven o'clock.

Sunday, 8.—In the morning we went to the Established Church—good sermon. The preacher gave notice that he should preach the next Sunday afternoon at the "Bridge of Turk." The afternoon service at both the churches was to be in Gaelic; so we were obliged to stay at home. Took a walk up the beautiful glen at Lenny House.

In the evening, after all the family (except servants) had repeated their portions of the Psalms, I gave a short exposition of part of Isaiah lv.

Monday, 9.—A delightful excursion to Loch Katrine, &c. Passing by Coilantogle Ford, Loch Vennachar, the Brigg of Turk, "Duncraggan's huts," and Loch Achray, we came to the Trossacks, which we passed through, having left the carriage at Stewart's Hotel. Ben-an on the right, Ben-Venue before us on the left, well-wooded hills and rocks in every variety of shape, terminating in a narrow pass closely shut in, and then opening on the lovely waters of Loch Katrine! Having walked a little on the side of the lake, we took a boat for Ellen's Isle, which we found in all its beauty, just as Sir Walter Scott describes it, except that Ellen's

Bower was accidentally burned four or five years ago, by some unknown barbarian smoking a cigar there.—We took our pic-nic on the Isle, and returned thanks for it, by singing "Praise God from whom all blessings flow." Having had a slight scud of rain, a pretty little rainbow resting the end of its tail on the opposite mountain, gave a novel and interesting variety to the lovely scene.—We returned to Lenny House highly delighted.

Tuesday, 10.—We set off, a party of seventeen in all, including a servant and poney, (the latter chiefly to carry provisions), and ascended Ben-ledi, commencing the ascent almost immediately upon leaving the premises of Lenny House. We took it leisurely, the labour itself being a part of our enjoyment: we dined on the top of the mountain, under lee of the *cairn*, and from thence had a prospect too grand to attempt to describe, and too multitudinous to particularize. Lakes and mountains in almost endless variety extended before us: it resembled the view we had had from Dalmyat, except that it was so much nearer, and therefore more distinct and more grand. We saw in the distance almost all the mountains of Scotland; and in the near prospect, besides many objects we had seen before, we saw at our feet Lenny Pass, and Loch Lubnaig, with St. Bride's Chapel, &c. (*Lady of the Lake, Canto* 3.) Bruce's villa, in which he wrote his travels, &c. Some of us descended on

that steep side of the mountain, and returned home by the foot of the Loch, and through Lenny Pass. The ramble occupied about nine hours.

Wednesday, 11.—Our rambling to-day was very confined. We walked in the morning over some beautiful hills to *Brack-linn*, a very remarkable waterfall; but though it rained while we were there, the want of rain previously, prevented us from seeing it to advantage. We returned home by the other route, through Callander. In the afternoon we walked out on the wild moors behind the house, and then returning, entered the glen near the top of it, and proceeded to inspect the upper waterfall, the bason of which is appropriated for the gentlemen's bathing-place, as that of the lower is for the ladies'. Though the upper fall is of greater extent, the lower is the more beautiful, having greater variety of form. Both are well covered, and surrounded with shrubs and trees of various kinds.

Thursday, 12.—At a quarter before seven, we set off with Mrs. T. in a hired *droskie*, to convey us to Stewart's hotel, having collected the travelling luggage of all four of us in my carpet-bag. Having entrusted the bag to one of the porters, who engaged that it should be conveyed to Loch Lomond —we proceeded to walk through the Trossacks to Loch Katrine, where we entered one of the two boats, which soon started, well laden with passengers and luggage. The row up the whole length

of the lake was delightful : we had a shower, however, which came on heavy by the time we landed at the *Coal Barn*, at the head of the lake. We stopped there till it began to abate, and then started off on foot to walk to *Inversnaid*, on the shore of Loch Lomond, a very pleasant walk of five miles, during the greater part of which, we had pleasant sun-shine, diversified, however, with one or two smart showers. Ten or a dozen of the passengers riding on ponies, the rest in different groups on foot (though the *infantry* travelled at a quicker pace than the cavalry), presented a very picturesque appearance, not unlike a little pilgrimage. At Inversnaid, the steamers were waiting to convey us round by the head of the Loch ; but, at Mrs. T.'s suggestion, we hired a small boat, and shot across the loch to Blair-annich, (three miles), purposing to meet the steamer at Tarbet, upon its coming down in three or four hours, that we might spend the night at Balloch, at the foot of the loch. Blair-annich is a sweet little cottage on the hill by the side of the lake, the residence of the widow of Dr. S., formerly minister of Luss. We were received with all the charm of Scotch and Christian hospitality by her daughter, hoping we were come to stay at least for the night. However, as we were determined to go, she gave us such refreshment as the time would allow, and then sent us down to Tarbet in her poney-chair. While we were waiting

on the shore for the steamer, we resolved to alter our plan. We walked up to the nice hotel at Tarbet—dispatched a note to Miss S., to say that we would return to sleep there—hired a droskie, and took a very pleasant ride by the side of the lake to Luss, nine miles. There we alighted, and scrambled up the hill, at the back of the beautiful village, from which we got a good view of the lower part of the lake to a considerable extent, including the principal of the numerous islands with which it is studded. We returned to Blair-annich to tea—received a hearty welcome from old Mrs. S. as well as her daughter, and had the satisfaction of ministering to her comfort and refreshment, under the infirmities of age, in the delightful ordinance of family worship.

Friday, 13.—Upon rising in the morning a delightful scene met our view. Directly opposite our chamber-window—so near, that it seemed almost as if we could touch it—rose Ben-Lomond: beneath it, and us, lay the beautiful lake; the sun shone cheerfully on them. We left this sweet spot—greatly endeared to us by all the circumstances—about eleven; met the steamer (the Water Witch) at Tarbet. We had a pleasant passage to the head of the lake, and landed at Inverarnan, where the coach was waiting to proceed to Fort William. We happily succeeded in obtaining four outside places, and though we had some considerable showers, the

journey was delightful, through a country of much variety, but generally interesting; through Glen Fallock and Strath Fillan, to *Tyn-drum*, fourteen miles; *Inverouran*, ten; King's House Inn, ten; *Ballahulish*, fifteen. We stopped to dine at Tyndrum. Inverouran is very pretty, close upon *Loch Tulla*, on the edge of which is a pretty villa or shooting-box of the Marquis of Breadalbane. After changing horses at King's House, we almost immediately passed *Glen Etive*, and then entered *Glencoe*. On one side of the entrance stands *Buchael-Etive*, a remarkably rugged and wild-looking mountain: and then on both sides followed a succession of mountains of a similar character, extending through the whole pass, about nine miles in length. The greater part of the road through it was a descent, frequently of considerable steepness; and partly to break the steepness, partly to accommodate itself to the character of the ground, the road was formed in a continuity of windings fearfully abrupt, and being generally along the edge of a precipice, without any fence, it was not easy to travel along it, without some sense of danger. Being near sun-set, it was the best time of the day to visit the place. The absence of the sun's rays added to the natural gloom; and the objects which soon presented themselves, Ossian's Cave, the little lake out of whose bed issues Ossian's river Cona,—above all, surrounded with a few trees, the scanty

remains of the foundations of the houses whose inhabitants were so cruelly exterminated in that frightful massacre,—it is not possible to express the feelings which rushed upon the mind in rapid succession. One of our fellow-travellers looked about him almost in silence; and when we were emerging from the narrow defile exclaimed, "Well! whoever has not seen Glen-coe, certainly has not seen Scotland."

Soon after leaving the pass we came to *Loch Leven*, and travelled four or five miles by the side of it,—a very pretty ride,—to Ballahulish. The situation of this place is lovely—lake, woods, mountains—and looking round upon it, and looking back upon the way we had come to it, we had a joyous feeling that we were abundantly repaid for the long excursion we had taken.

Saturday, 14.—We rose at five, to be ready for the coach on its return from Fort William, but when it arrived, it was full and more than full. We hired, therefore, a droskie—such as it was—a clumsy cart with a seat swung across, and returned through Glen-coe to King's House Inn to breakfast. The Inn, a very miserable one. Without loss of time we went forward to Inverouran and Tyn-drum. The droskies improved as we got more south, though the charges were the same. Before this, rain had begun, and continued with little intermission till we got nearly home. To Tyn-drum was about

thirty-six miles. Thence we proceeded to Crianlarich, where we left the road by which we had come the day before, and turned to the left, Luib, twelve miles, having *Ben-More* on our right along the whole of that line, and Loch Dochart, and afterwards the river Dochart on our left. On an island in Loch Dochart we saw, as we passed, the ruins of Rob Roy's house, and on the opposite side of the road on a hill, the house in which he was born.

Proceeding from Luib to *Dix*, or *Leeks*, where we joined the Killin road, we just got a peep at Killin and Loch Tay, in the distance, and then turned down Glen Ogle (a very pretty ride) to *Loch Earn Head*, twelve miles. An Inn at the head of that lake commanding a view of Benvoirlich. We had now but thirteen miles to Lenny; but it was getting dusk, and the road was considered dangerous at night, running by the side of Loch Lubnaig, open to the water. The landlord was afraid! The driver was afraid! And I need not say the panic communicated itself to my fellow-travellers; and I was left to decide against them all to go forward. I sat by the driver's side, and kept him awake, and did what I could to keep up his spirits; and so we were mercifully preserved from accident and alarm, and arrived safely at Lenny House about ten o'clock.

Sunday, 15.—A wet morning. The family could

not go down to Callander to church, so we had a sermon in the drawing-room, with a goodly congregation. I expounded Jacob's ladder. A lady present, who examined her little ones in it after tea, reported that they understood and remembered it. In the afternoon, went to the "Free Church:" a laboured sermon—full of matter to overflowing. In the evening everything as on the previous Sunday. Expounded Rev. vii—the great multitude before the throne.

Monday, 16.—The last day at dear Lenny! We set off in a capacious carriage to visit the *Lake of Monteith* (seven miles). Instead, however, of stopping there, we just looked in passing at the ruins on the island, and went forward. In about four miles we reached the inn of Aberfoyle, and it was a lovely spot indeed! The ground before us was variegated with numberless little hillocks, among which the quiet Forth was moving forward to Stirling. "High on the" north "huge Ben-Venu," and before us, in the west, Ben-Lomond, seeming to invite a nearer approach. We took our dinner on the Bridge, and then walked forward to the village, a mile off; on approaching which, "Is not this," I asked Mrs. T., "like a Swiss village?" "More like it," she replied, "than anything I have seen." We passed through the village, and then burst upon us Loch-Ard! "O, for some painter now, to pencil" the exquisite scene before us! It

was a surprise to all our party: none of them had seen it before. I wish I could paint it in language! Standing at the bottom of the lake, we had its whole length stretched before us, except that about the centre a large headland projected nearly to the opposite shore, leaving only a narrow channel, to form the communication between the upper and lower lakes (or parts of the loch). Then at the head of it, appeared the mighty Ben-Lomond. In this respect it differs from Lochs Katrine and Lomond: they had mountains along their sides; but Loch-Ard is a small lake, with the mountain at the head of it, forming a complete and lovely picture. Such it appeared to us. Mr. C. C. and myself walked along the side of the lake, which was skirted with a thick wood, and discovering a flagstaff in the centre of the headland, we regarded it as an intimation that there was something worth ascending for. And so indeed we found it: for having mounted with some difficulty, by the help of the heather, we had, from the top, a sweet view of the upper lake and the mountain beyond. The sun was sinking behind Ben-Lomond, and two little clouds over the mountain, gilded with his beams, presented for a long time the appearance of two splendid moons. Never, I think, did I more reluctantly tear myself away from gazing on an enchanting view. We returned home to tea a little before nine.

Thursday, 17.—The day of departure was come at last! We walked to Callander, accompanied by several of the family, and started by the coach at eight o'clock, The morning was fine, as we took our last look of our dear kind friends, and then when they disappeared, of Callander Crags, and Ben-ledi, but it soon turned to rain, which continued all the way to Stirling. We soon went forward by another coach to Castle Carry, and thence by railroad to Glasgow, where we arrived about one o'clock. Having deposited our luggage at the North British Hotel (close to the railway terminus), we walked a little about the city, and I extended my walk alone a considerable distance to the old part of the city, to see the University and the Cathedral—both well worth a visit—and near the latter was the new cemetery, adorned with several statues, John Knox being the most prominent.—Having taken a chop at the hotel, we proceeded by the four-o'clock train to *Greenock*, where we immediately embarked (five minutes after five) on board the "Achilles" steamer, which was delayed with taking on board a quantity of luggage, till very nearly half past six.—The evening was pleasant, and we procured a cabin with four hammocks in, the fourth being unoccupied. The night was rainy and squally, which made me very uncomfortable.

Wednesday, 18.—In the morning we had a fine

view of the Isle of Man soon after we arose, and without any occurrence worth remarking, at length we landed at Liverpool about one o'clock, very thankful to be there, but not fit for much during the rest of the day.

Thursday, 19.—We left Liverpool by the mail-train at four o'clock, A. M. and reached Birmingham about eight, which we left again at half-past eight, and met the Cambridge coach at Weedon, by which we arrived at Cambridge about five minutes after six.

The whole distance we travelled in this journey was upwards of 1250 miles: and in the review of the whole, four things especially occur to the mind to be laid up among "the pleasures of memory" to the end of our lives:—

1. First and foremost, the great mercy of our heavenly Father in having preserved us all through so long a journey without any accident, injury, or alarm.

2. The great kindness of our friends, most of whom were entirely unknown to us before, but who yet contributed so abundantly to our enjoyment.

3. The high degree in which we were enabled to enjoy the succession of gratifications, with the feeling of health not only continued but invigorated. And

4. Lastly, the comforts which met us on our arrival at home, finding all safe and well, and that

God who had been with us on our journey, had been here also with our household.

"Θεῷ δόξα,

"JAMES SCHOLEFIELD.

"*Cambridge, October* 8, 1844."

Two letters he wrote to his Scotch friend on our return home, will express the deep feeling of affection and gratitude he felt to those who had been kind in attentions to him:

"*Cambridge, Dec.* 9, 1844.

"MY DEAR MRS. T.

"I never meant to be so long without writing to you, though I seldom write letters except necessary ones on business, and I am sorry to say, not much above half of them. Ever since our return home, I have wished to write a line to express the exceeding gratification which in common with my dear fellow-travellers, I had derived from my visit to your delightful country; at the same time also, I have to add my grateful sense of the kindness of all our friends, which contributed so greatly to our enjoyment.

"I assure you, we all brought back with us a very deep impression of the beauty and grandeur we had witnessed, as well as of the kind hospitality which so greatly enhanced our enjoyment. Scarcely a day has passed, in which we have not had some

words, or thoughts of Scotland; and our rich 'pleasures of memory,' are not unconnected with the 'pleasures of hope.' We naturally turn from the past to the future, and anticipate the return of pleasure in seeing you in Cambridge. Alas! we have no mountains or lakes to shew you. Nothing in our dreary country to compare with Glencoe, the history of whose massacre I have just been reading over this afternoon in Sir Walter Scott's History; but we shall give you a hearty welcome, shew you all that we can, and hope to have a long enjoyment of your society, As soon as this severe frost breaks up, and makes way for the lengthening days of returning spring, I hope you will arrange your times and plans, and that Mr. C. will fulfil his half promise, of escorting you hither. . . .

"And now, my dear friend, a hasty farewell. Anticipating much pleasure in a visit from you, and sincerely wishing you every blessing for time and eternity, believe me ever,

"Dear Mrs. T.

"Sincerely and affectionately yours,

"JAMES SCHOLEFIELD."

TO THE SAME.

" *Cambridge, March* 15, 1845.

"My dear Mrs. T.

" I cannot say that winter has quite disappeared, but the bright sunshine and lengthening days, do certainly give us hope and promise of spring being not very far off, and therefore with the forethought of a prudent general, I am beginning to arrange my plans for a campaign before setting out on an invasion of the enemy's country. And with a consideration worthy of the renowned General Wade himself (of whom I have both read and thought more since my visit to Scotland, than ever I did before) I am desirous of effecting a junction of my forces in the first instance; and therefore deem it high time to write to you (as you will not write to me), to inquire how soon you purpose to accomplish the junction at Cambridge. . . .

" We shall rejoice to see you almost at any time, but with regard to my opportunities of going out, I am more confined, and therefore I mention, that I have fixed my plans conditionally to go out the beginning of June. Now, when we were together last year, we at least talked a little about taking a trip into Wales together, which we probably might accomplish in that month, if you could manage to pay your visit here previously.

"Remember it must not be a short one. We are expecting the Bishop of Cashel here April 20th; but, after or before that, our house is quite at liberty for your reception. Edward will be much obliged to you, if you will bring with you a copy of the Scotch version of the Psalms together with the Paraphrases.

"Sincerely wishing you all the best blessings,

"I remain, my dear friend,

"Ever faithfully and affectionately yours,

"JAMES SCHOLEFIELD.

CHAPTER XII.

LETTERS FROM 1842 TO 1849 TO DIFFERENT FRIENDS —TO MR. CHILDE—TO HIS BROTHER-IN-LAW—TO HIS SON AT SCHOOL—VERSES TO HIS SON, &c.

TO REV. C. F. CHILDE,

" *Sunday Afternoon, Nov.* 28, 1842.

" My dear Friend,

" We have indeed sympathized with you and prayed for you; and now we rejoice with you, though with trembling. I sent to the post this morning, contrary to my practice, hoping to have a letter, and was not disappointed. We can hardly hope the danger is past, and shall look anxiously for further intelligence. May it please our heavenly Father to send favourable tidings!—and tell dear Mrs. Childe, that if it should please God *to strike*, she must try and *look at the hand*, and hear the voice, 'It is I!'—'Whom the Lord loveth he chasteneth.' May he deal with you both, and all, in tender love, and enable you to rejoice in him! Our

affectionate remembrances and wishes to her! We, through mercy, are well,

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

TO HIS BROTHER-IN-LAW..

"*Cambridge, Dec.* 6, 1847.

"MY DEAR BROTHER,

"The two interesting letters we received from dear Lloyd, encouraged me to believe that you were sufficiently convalescent to receive letters, though not to write them; and I had therefore resolved to write more than a week since, to express my cordial feelings of joy and thankfulness for the great mercy which God has so graciously vouchsafed to you, both in your own recovery, and Lloyd's. It seems but a few days, since we were anxiously looking to every post, expecting to receive by it the tidings of death, and doubting only which would be taken, and which left. But how graciously, and how wonderfully have our fears been disappointed! Most fervently do I join with you all, in thankfully acknowledging the great goodness of our heavenly Father, and praying that he will speedily, and effectually complete his work of recovering mercy. Especially, I pray and trust that you may, both of you, and all of you have reason to say, 'That it is good for you to have been afflicted,' and that your

future lives may be a continual song of praise, for past and continued mercies.

" You have doubtless found, that such a season of pain and weakness is not the time for doing the work of religion; but the comparative calm and leisure of a gradual convalescence, appears to me to be a very precious and profitable season for self-examination and communing with our own hearts, and lifting them up to closer communion with our God. May you experience abundantly the comfort and benefit of it. In my own uninterrupted health, and over-hurried life of busy occupations, I often sigh for such intervals of quiet and reflection.

" But I must not now enlarge. I was unwilling to delay writing till I could find better leisure for it. When that would come I know not.

" Pray accept my best wishes and love, and express the same to Mrs. Chase, Henry, Francis, and Lloyd. I hope dear Francis will not suffer in any way by his close attendance on you.

" Through great mercy we are all exceedingly well, and unite in every kind feeling.

" Tell dear Lloyd I shall print the sermon I preached at Weston *when I can get time*. I hope next month.

" Excuse haste, and believe me, my dear brother,

" Ever affectionately yours,

" JAMES SCHOLEFIELD."

" Inclosed are the rough pages of the conclusion

of a little work just coming out, by the Parker Society."

TO THE SAME.

"*Cambridge, Jan.* 8, 1849.

"My dear Brother,

"Both on general and particular grounds, I have been wishing to write to you on the subject of dear Lloyd, ever since I considered the prospect of his departing from you to a distant sphere of labours, to be brought to a high degree of probability. With yourself and Mrs. Chase, and all his attached family, I can very cordially sympathize, knowing, from my own feelings of attachment to him, how keenly for a time, at least, such a separation must be felt. But on the other hand I feel, that it is a matter of thankful congratulation to be called upon to resign such a son for such a service,—a son whom you have lately received, given back to you from the grave; and, as to the service he goes upon, I think we must not estimate it by a comparison with a parish in England, in which he would have charge of the same number of souls, but we shall rather consider his work as a part (and an important one) of the great work which God in his providence has called Bishop Perry to fulfil in that diocese. In other colonies, emigrants have settled without any religious provision, till they have outgrown, by their swarming population, the means of afterwards be-

coming Christianized: but in this case, the Church is being planted in the infancy of the colony, and it will be most interesting, as well as most important, to see them both enlarging together. I hope dear Lloyd will have much comfort in this work, as I am sure he will be well appreciated by Bishop Perry.—But with regard to the other view of the question, I am quite aware, when we talked the matter over together, that it was not in accordance with your views or wishes, and therefore I thought it right to be quite passive in the business. Having your sanction, therefore, for Lloyd having an interview with Mr. Venn, I mentioned to Mr. V. the objections you felt,* and left things to take their course. When Mr. V., had seen him, he wrote to me, that it was 'far the most satisfactory case he had to investigate, and that Lloyd was just the man we had been looking and praying for, &c.' He added, that when he received the testimonials, he should write to the Bishop, to congratulate him on the prospect of such a man. I trust, my dear Brother, that all this is the Lord's doing, and that, not in the end only, but very soon in the progress of the business, you will see abundant cause to praise God for it.

"We anticipate much pleasure in a visit from Lloyd before his departure. . . . . .

* The objection was chiefly on account of the delicate health of his son, who required constant care, and much nourishment.

"We are well, except that I am troubled with a cough, and all unite in kindest love to you all.

"Ever believe me,

"Your affectionate Brother,

"JAMES SCHOLEFIELD."

The next three letters are to his son at school:

"*Cambridge, Feb.* 8, 1847.

"MY VERY DEAR EDWARD,

"I have just been reading to dear mamma, a long letter from Mr. Allnutt to his two sisters, written from Palamcottah, close to Tinnevelly, giving a very delightful account of missionary work, as well as of himself. He has been spending some time there with Mr. Ragland; but Mr. Ragland is now obliged to go to Madras, as Mr. Tucker is leaving on account of his health, and Mr. R. is to take his place there.

"But now I will come back to England and Cambridge. My lectures are to begin to-morrow. I had a long letter the other day from Mrs. T. in which she sent her love to you. In my answer I gave her your direction, and asked her to write to you; so I dare say you will have a letter from her in the course of a week. I hope all these letters will not too much distract your mind. Mrs. T. writes in good spirits, and gives a good account of M. J.

"Well, dear boy, when you receive this letter, more than one of your few weeks will be over. The rest will soon fly away, and then I hope, by God's

mercy, we shall have a pleasant meeting, and a pleasant return home. Your letter was very satisfactory, and cheered us much. You will receive, I hope, your mamma's letter to-morrow morning, and this on Wednesday, and I hope we shall get your answer on Thursday. I shall like to hear what you are doing in all your various departments of learning, Classics, Mathematics, French, &c. There is no objection to go on learning Drawing, if it will amuse you, and if you think you can make anything of it.

" You see I am writing on one of the papers that came out of the examination.

" I hope you escape cold this severe weather. It is now snowing, and it looks as if winter would be a long time going away. I have not yet got my horse up. Poor *Ti* appeared very low after your going away; for two days he would scarcely eat any thing, and he never came to shew himself at walking-time, as he used to do when you were at home.

" I hope your appetite not only keeps up, but improves. We had a letter from cousin L. this morning. It is not very improbable that she may give you a call.

" And now, my dear boy, farewell. I hope you are, and will be very happy. May God bless you, and keep you! Seek him and you must be happy. Tell us a little about your Sunday.

" Ever, my dearest Edward,

" Your affectionate Father,

" JAMES SCHOLEFIELD."

ὦ παῖ | φιλῶ | σε· καὶ | σὺ πατέ|ρα παῖ | φιλεῖς ; |

"My dearest Edward,

"Your exercise was very nicely done, except the division of the verse, which I have done for you above. We are very thankful to hear that you are so well, and now I hope you will continue so. We are going to be very busy all this week, as there is to be an election of a new Chancellor to the University, and a great many persons are trying to get Prince Albert elected, which I hope he will be; but the Johnians are making a great effort to bring in Lord Powis. I took a nice ride to-day; *Ti* went with me, and as I rode, I thought of you, and sketched a few verses to you; I will send them next week, as I have not time to-day to write them out properly.

"Uncle J. has been very ill, but is better. Tell us if you get any letter from any besides ourselves. This is all I can write this afternoon, as I have a great many letters to write.

"God bless you, my dear boy, and believe me ever,

"Your affectionate Papa,

"James Scholefield."

"*Cambridge, Feb.* 22, 1847.

"I hope cricketing will soon begin, and that you will be able to join in it."

TO HIS SON AT SCHOOL.

" *Cambridge, March* 1, 1847.

" My dearest Edward,

" On the other side you will find the verses I promised to send you.

" I told you last week that we were going to have an election for a new Chancellor. I am now glad to tell you that Prince Albert has been elected. He had 953 votes, and Earl Powis only 837. Therefore his majority is 116.

" You sent me a very nice letter the other day. I am not sorry that you feel a longing to return home; it is natural and proper. So should the Christian long to go home to his Father in heaven. But don't let this longing occupy your thoughts too much; stick well to your work, and while your mind is engaged in that, the time will appear to run away faster.

" I am very thankful to hear that you are well, and also to tell you that we are both quite well.—Have you received any letters at school besides those from us?

" Mamma saw Mrs. W. on Saturday, she inquired after you, and sent her love.

" May God bless you, dear boy, and make you his servant, and prepare you to serve him faithfully and effectually! So prays

" Your ever affectionate Father,

" James Scholefield."

I THINK OF THEE!

VERSES ADDRESSED TO DEAR EDWARD AT IVER, FEB. 1847.

My banish'd boy! so far away
From home thou seem'st to be,
Full many a time, by night, by day
I fondly think of thee.

I think of thee—thy little toils
O'er Latin, French, or Greek;
Thy studious thoughts, thy play-hour smiles—
I wish those smiles could speak.

I think of thee! I ride, I walk
Alone, no prattler near me:
I turn to list thy wonted talk,
But there's only Ti to hear me.

I think of thee! and though apart
So far, we daily meet;
We meet to join us heart to heart
Before the mercy seat.

And when my heart ascends in prayer
Before thy God and mine,
No name's more oft remember'd there,
More fervently than thine!

J. S.

TO DR. SPENCE.

"*Cambridge, March* 2, 1847.

"MY VERY DEAR FRIEND,

"You have doubtless wondered at my apparently ungracious delay in replying to your letter: but the truth is, that ever since the beginning of

the year I have had it on my mind to write to dear Mrs. Spence (and through her to yourself), to express to her something of the anxious and affectionate feelings with which I bear you both continually in my heart. I wanted to write to her to wish her a happy new year! And especially knowing how the opening of the year seemed to be enveloped in clouds and darkness, I had a longing to remind her, how much better and brighter are the prospects which faith can see through the surrounding gloom. Yes, my dear friends both, I do not doubt that this year, before it closes, will bring a great manifestation of mercy to you, in the opening and development of God's gracious promises, and the clearing away of some at least of the cloud which is permitted for a time to hang over you. I have much satisfaction in finding that all the medical men give the same *kind* of hope—*after a time*. Our times are in the Lord's hands! He will order it well. Wait for him, and wait upon him.

I rejoice to hear of all the great kindness which God has put it into the hearts of friends to show you. It is not only very soothing in itself, but it is a token of something better—a drop before the shower of the divine blessing. And though, as you truly say, the visitation you are suffering under is a mysterious one, it becomes less mysterious when we consider *how many* of God's children in all ages have been exercised with it. Remember, too, that

"Jesus was led of the Spirit into the wilderness, to be tempted of the devil." And we must be content to follow him.

As to my prayers, feeble as they are, you are daily remembered in them. And prayer ascending from many Christian friends will not be lost. "Though the vision tarry, wait for it."

All your friends here remember you with constant and affectionate solicitude. I need not particularize them; but Miss H. (who has been very unwell through the winter) asked my sanction to her writing to Mrs. Spence: I gave it to her, but Mrs. S. need not consider herself bound to answer. She gives us good reports of things at W. Your friend W. has gone on very steadily, attending St. Michael's, and every now and then breakfasting with us. You know he was second Wrangler! and on the evening of the first day of his examination, which was Wednesday, he occupied his usual stall at church.

"Barry leaves us at Lady-day; Perry in May; Coulcher perhaps before. Cambridge is becoming desolate!

"Friends here are pretty well. *We*, Mrs. S. and myself, are favoured with our usual health, which at this time is a special mercy. Edward is gone to his cousin's, at Iver, for two months. This term I can give no attention to him. As soon as my lectures are over (D. V.) we go to fetch him home.

"And now, my dear friend, I earnestly commend you and dear Mrs. Spence to the mercy and love of our heavenly Father, and hope and pray that the time may speedily arrive, when you shall both have a song of praise put into your mouth, and rejoice together in the loving-kindness of a covenant God. Amen.

"My dear wife unites with me in best love to you both.

"Ever your affectionate friend,

"JAMES SCHOLEFIELD."

"*Cambridge, July* 1, 1847.

"MY DEAR MRS. SPENCE,

"I need not assure you that we have never ceased to think frequently and affectionately of you and your dear husband, and have not forgotten you in our prayers: and from the notices we have received from time to time, through various channels, I encourage hope that the prayers of your many friends are beginning to be answered. May God graciously finish his own work, and abundantly bless you both!

"Meantime another occasion of condolence arises, in the death of your dear mother. I sincerely hope that you and your family have been, and will be supported under the bereavement, and that the circumstances connected with it are such as to minister suitable consolation to you all.

"And now I have another matter to mention to you, and through you to your dear husband. I have often thought of what he has so often expressed, that *my* curacy would have been the post for him.

"Now my curate has taken a college living, and will leave me in October. Do you think that you and Dr. S. could come and spend a week with us in this month—or in August; and then, when he had looked Cambridge in the face a little, and perhaps appeared at St. Michael's on the Sunday, would he quietly slip into the reading-desk on a Wednesday evening, and so try whether the way appears to be prepared or preparing for his returning to Cambridge, as my curate?

"Consider this, and let me know your mind. Ever since you left V. W. my thoughts have turned to such a result as possible; and in my own mind I fixed upon next Michaelmas as the probable and suitable time for it. But then, it must be the doing of Providence,—not mine: and I did not see how the door was to be opened for his return, unless Mr. T. should be somehow taken from me. MOST UNEXPECTEDLY this has now happened, just at the very time!

"May God graciously guide and direct us in all things!

"With our united love to you both,

"Ever affectionately yours,

"JAMES SCHOLEFIELD.

" We greatly want your dear husband's presence to fill up many little niches here, which would not overwhelm him.

" Dear Perry bore a noble testimony in the University pulpit last Sunday."

TO DR SPENCE.

" *Cambridge, Dec.* 18, 1847.

" My dear Friend,

" Though I have very little time to write, and nothing particular to write about, I feel sufficient inclination for writing to you, to make a small matter enough. I therefore take my pen in hand, to thank you, in conjunction with Mr. Carus, for your most liberal donation to our Servant's Institution. You have heard of our meeting for it. It was very successful. Carus spoke a little at it. I believe my dear wife, without any direct encouragement from me, will succeed in her gigantic undertaking of purchasing the premises, and so enlarging the establishment as to make it really a *public* benefit. She certainly deserves this success, by her perseverance. Dear Mr. Adams gives us £50. towards it.

" I am glad to mention also, that you are right with regard to your parsonage-instalment, it was the 4th.

" Other news I have none. You have heard no

doubt of Allnutt's safe arrival in England. We have had a letter this afternoon from Miss Dodd, who expressed a wish to write to Mrs. Spence, if we could give her your direction. This we will take care to do. We are to gain some accession to our spiritual strength after Christmas, by Mr. Clayton coming to take the tutorship of Caius. Mr. Tate has left me, and Mr. Perowne is to be ordained as his successor to-morrow fortnight; an attack of influenza prevented our Bishop ordaining to-morrow. I hope you both escape its attacks. And how I wish you could see your way to come and pay a visit to Cambridge. Come to us for a week, and see how it agrees with you.

"I shall long to hear fresh accounts of you; may they be better! How is dear Mrs. Spence?

"One or both of you write soon, and meantime assure yourselves that we 'do not cease to pray for you,' and with best wishes, believe me ever in great haste,

"Most affectionately yours,

"JAMES SCHOLEFIELD."

TO THE SAME.

"*Cambridge, Jan.* 22, 1848.

"MY DEAR FRIEND,

"I am truly glad of an occasion, not of remembering you—for that I do every day in the midst of

my distracting occupations—but of expressing to you how affectionately I cherish the remembrance of yourself, and of dear Mrs. Spence.

"The sermon herewith sent, is that preached at Weston Super-Mare; and the Treatise of Jewell, is only a part of the last volume of the Parker Society, reduced to a smaller size for circulation at a cheap rate amongst the clergy. I wish I could hear of your being better. I hope Clifton agrees with you, and wish Cambridge were a better place for you than Clifton.

"I send this parcel by my nephew, Mr. Lloyd Chase, who entered on Mr. Hensman's curacy last August, but was driven away in October, by a fever, caught by means of bad water, and which brought both him and his father to the borders of the grave.

"We are through mercy well, and unite in affectionate regards. My wife is indefatigable in working her Servant's Institution, and not without success: three weeks ago, a lady she wrote to, sent her a cheque for £100. as a new-year's offering.

"Do let us hear from you when you can write. And with affectionate remembrances to dear Mrs. Spence,

"Believe me ever,

"Your affectionate friend,

"JAMES SCHOLEFIELD."

As allusions are made in the above letters to the increasing prosperity of the Servant's Institution, and to the part which circumstances obliged me to act in it, it may be observed, that at an earlier period, considerable difficulties arose, and I was only induced to persevere, by the advice and encouragement of my husband. At the time when the subscriptions amounted to £200. I was so exceedingly cast down by many discouraging circumstances, that I sought his counsel as to whether it would be more prudent to proceed, or to relinquish the undertaking altogether. His answer was like himself—"Relinquish it, when you have £200! we did not do so with the 'Refuge.' We acted in faith, and purchased the ground for the building, which alone cost £800; when we had not the sum you have to defray it." And whenever afterwards I brought before him difficulties, he would listen to all and say—"If you cannot bear with difficulties and discouragements, you are unfit to carry on such a work." He used to love to joke about it, and call it his wife's Institution, but he had an equal interest in its prosperity with myself. And during the last weeks, he listened to the reports, respecting the young people training there, which were sent to Hastings, with the greatest interest.

On the first establishment of this charity, he made a proviso, that he could not give up any *time* to it. The Refuge took all that he could spare; he

felt however, that this was a most important work, and aided it largely, as its history will show.

TO THE REV. W. SELWYN.

"*Cambridge, August* 28, 1848.

"My dear Canon Selwyn,

"And let not *me* forget to return thanks equally sincere for your Horæ Hebraicæ, which I have read through (i. e. so much as relates to the main point, Isaiah ix. 3) with deep interest, and have no hesitation in recording my decided opinion that you have proved your point; and an important one it is.

"Your list of secretaries is quite correct.

"As you have not mentioned the *day* you propose for your meeting, I cannot say anything about probabilities. Should I not be with you, get our friend Ollivant instead of me.

"In great haste, with our united best regards to Mrs. S. and yourself, believe me,

"Ever faithfully yours,

"James Scholefield."

"If you have seen my 'Hints on the New Testament,' you will see that I do not agree in taking John v. 39, imperatively: if you have not, I shall watch for an opportunity of putting a copy into your hands."

TO DR. SPENCE.

"*Cambridge, August* 10, 1849.

"My dear Friend,

"I am sorry your letter is so discouraging. I just write one line to say that good Mr. Adams entered into his rest last Tuesday. No suffering—scarcely any consciousness from his first seizure. I made an allusion to him in my sermon on Wednesday evening. 'His works do follow him!'

"Well, my dear friend, rejoice in hope that you shall join him in the kingdom and glory of your common Saviour.

"Our best love to yourself and dear Mrs. S.,

"Ever affectionately yours,

"James Scholefield."

TO REV. W. HAYNE.

"*Cambridge, Jan:* 18, 1849.

"Dear Hayne,

"I have looked at Wardlaw's tract, and I like his argument on Hebrews iv. 9, 10. It is in substance Dr. Owen's, and I once adopted it, and preached on it, but afterwards doubted. It is neatly put together by Dr. W., and I like it better than before; but my difficulty is to make it *fit in.*

"I will further consider it, and when we meet,

(if ever) perhaps I shall be more established in it. But Dr. W. seems to take no notice of the parenthesis, which I think there must be from verse 7—10, and also is not the general argument clearly this, the great blessing is *rest*. There was the Sabbath at the end of the creation—then rest in Canaan; but still it was promised. These therefore were types—there remaineth the Antitype—strive for *that*. If this is right, it must be heaven. Still there is a difficulty about *verse* 10. But then, on the other hand, the argument about a first-day Sabbath seems to be out of place.

"I am thankful you are preaching at the Lock. If ever I get time, I will find you out.

"Our kind regards to you both,

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

TO THE SAME.

"*Cambridge, Jan.* 22, 1849.

"DEAR HAYNE,

"Consider whether the following loose paraphrase will throw a little light over this very interesting question, Heb. iv. 6—11. *Seeing then it remaineth that some must enter therein, and they who before had the announcement* of it *entered not in because of unbelief*; (and that it does so remain is evident, since *so long a time after* the entering into Canaan he

again limiteth a certain day saying, in David to-day, as it is said to-day if . . . not your hearts. For, if the promise had been fulfilled, and the promised *rest given* when *Joshua* brought them into Canaan, he, (God) *would not after that have spoken* as he does in David *of another day. So then there yet remaineth to the people of God* a rest and *Sabbath keeping* to fulfil the promise and type of God's Sabbath-rest after creation; and this we have supplied in the gospel of Christ, furnishing as it does a complete analogy to the rest of that first creation; *for* in it *he* (Jesus) *who is entered* into his (*αὐτοῦ*) *rest, he also,* you see *hath rested from his works, as God did from his own* in the *creation.*) "Let us therefore labour to enter into that rest." In the conclusion *that* rest is emphatic, the rest which fulfils all the typical conditions.

"In verse 9, why *σαββατισμὸς* instead of *κατάπαυσις*? I conceive, to shew that the rest of the gospel which is reserved in heaven, completely answers Gen. ii. 2, 3. God rested,—*kept Sabbath.*

"Consider this, and let me have your opinion.

"I have endeavoured to supply what I think is wanting in Dr. Wardlaw's argument. If you can get any additional rays of light on it, let me have them, as it is likely I may work up the idea for insertion in an appendix I am preparing to my 'Hints on New Testament.'

"I certainly think that in verse 10 it must be

αὐτοῦ not αὐτοῦ and ὁ εἰσελθὼν εἰς &c, must be Christ: and this is an important point of agreement between Dr. W. and myself.

"Ever affectionately yours,

"JAMES SCHOLEFIELD.

TO MR. PEROWNE.

"*Ballahulish, Sep.* 13, 1849.

"MY DEAR FRIEND,

"I thank you much for your two letters, which are very interesting to me, in reporting the state of things among our people at home. Some of the circumstances are painful; and I should be truly glad if poor Mr. —— were to derive benefit from the melancholy end of his brother. Mr. —— also needs, I fear, the warning chastisement he has been visited with: may it be sanctified to his spiritual good! Mrs. S. received a letter, containing accounts of Mrs. W, and one or two others.

"I am beginning quite to long to be back again among my work, my friends, and people.

"I am much disappointed, that there is to be no fast after all. I held myself in readiness last Monday to start off homeward, expecting to find from the newspapers, that it was fixed for next Wednesday,—in which case I meant (DV) to reach home to-morrow. This not being the case, I adhere to my original plan, and hope to get home to-morrow

week, the 21st. We are here on the verge of Glencoe, rambling among mountains and lakes for a day or two, meaning to return to Aird's House to-morrow.

"On Monday we purpose going forward to Oban, on Tuesday to Glasgow and Lanark; to spend Wednesday at the latter place to visit the falls, and so reach Cambridge, if all be well, on Friday evening. I hope to find you well, and that you are not overcome with your work. We all unite in kindest remembrances to you.

"Excuse a hurried line, and with best wishes, believe me to remain,

"Very sincerely, and affectionately yours,

"JAMES SCHOLEFIELD."

CHAPTER XIII.

THE STATE OF THE PARISH—THE BURNING OF THE CHURCH—LETTERS FROM FRIENDS—ELECTED CANON OF ELY—DECLINE OF HEALTH.

The Parish of St. Michael's had long been to Professor Scholefield a charge of great interest, and no minister ever loved his parishioners more than he did some of his. Many he had to mourn over from their total indifference to spiritual things, and habitual non-attendance at church. On such he would call, and affectionately urge upon them the duty of regarding these means afforded them for seeking the salvation of their souls, and the danger of neglecting such opportunities. Others tried him on different accounts: but he yet felt he was privileged in having many greatly attached to him, and amongst whom he had not laboured in vain.

Until 1849, the state of the Parish remained much the same. But the attendance of gowns-men in Term-time increased every year: and in the autumn of that year, he was looking forward to a

season of usefulness among them, with no ordinary interest.

On the 4th of November, it was remarked by many in the congregation, that there was a larger number of young men than had ever been noticed before, and many of them were obliged to leave the Church for want of accommodation: and at the beginning of a new Cambridge year, this circumstance gave promise of his anticipation being fully realized. But how little do we know of the future! The next Sunday was to witness a very different scene: and the fondly-anticipated hope of a season of happiness and usefulness, was changed for one of confusion and distress. From this point, dates the beginning of a series of painful strife and discord. His sun was set for ever, as it regarded the prosperity of his parish. The most distressing and heart-rending intelligences were forced upon him from time to time, even to the last week of his life. The final one caused him a pang of sorrow, which, though he made no remark, was visible by a change of countenance—but it was the last, for he was then on the borders of the land of peace and joy.

But to return to the memorable 11th of November. The circumstances connected with this sad catastrophe, were so remarkable,—so much of preserving mercy accompanied it, that a minute relation of it will interest many, and such tokens of Providential care ought to be had in remembrance.

The morning was remarkably fine, and Edward and myself went as usual to the Sunday school, which was always held in the chancel of the church. The school was dismissed at the usual time, and some of the younger children had taken their seats on the steps before the communion-rail. One of the female teachers observed, that she thought the chancel unusually warm; but as the sun was shining brightly into it, this did not appear strange. I went into the vestry to call Edward, who taught his class there, when the clerk came breathless through the chancel, saying, "The church is in flames." Seeing me doubt the truth of his statement, he said, "Just go into the church-yard, and look at the roof, and you will see the flames." The sight was awful! The beams over the chancel were nearly consumed. When I saw that nothing but the ceiling had protected us from the blazing beams, and that if it had given way, the whole would have fallen upon teachers and children, no other feeling but that of gratitude for the goodness of God in the protection he had afforded us, took possession of my mind for a moment,—the next, I hastened to meet my dear husband, who was on his way to the scene of confusion, which by this time the street and church-yard exhibited. The engines were soon at work; but the flames had raged so long unseen, that they had nearly spread over the roof. On such occasions the members of the Uni-

versity are most active and efficient helpers, and on the present, perhaps they showed greater zeal than ever. The distressing news spread through the town, and several of the congregations in the churches were dismissed. Professor Scholefield remained on the spot witnessing the desolation till two o'clock, by which time the fire was nearly extinguished.

From this period may be dated an alteration in his state of health, which, till then, had been unusually vigorous. The parish, as has been already noticed, though far from being all that he could wish, was still very dear to him, and he always enjoyed the prospect of returning to his flock, after an absence of a few weeks. Many he could account as his spiritual children, and rejoice in their consistent walk, and affection for him. For more than twenty-five years he had had a succession of gownsmen always attendant on his ministry in Term-time, so that it would be impossible to calculate the numbers he must have ministered to (most of whom are themselves ministers to others) during those years. How many of those will appear at the last as a crown of rejoicing!

It can be no matter of surprise, that a circumstance which dispersed his congregation, and removed him for a time, from the temple he had so often felt to be the habitation of God, should affect his spirits; for, although he had through the kind-

ness of his brother clergy, many pulpits offered to him, for his three services, he evidently did not feel it the same thing.

His first sermon, the following Sunday morning, at Great St. Mary's Church, was from Psalm cxxxvii. the two first verses. He felt the subject deeply. It was to him a scattering of his flock, and never did he feel in the same position with them afterwards.

In nine days after this distressing event, he was installed as Canon of Ely, in the place of Dr. French, who had been just removed suddenly and unexpectedly by death. Professor Scholefield had for several years been aware of this preferment—not as a reward for services rendered to the church, but as attached to his Professorship in the University. Connected with the prospect of this preferment, one of his most pleasurable anticipations, was that of being brought into closer contact with Dr. French, for whom he had a very high regard. And now, to occupy his stall, cast a gloom over his first residence.

These two events occurring together, caused a great sensation amongst his friends, and called forth many kind expressions, both personally and by letter.

A few of the letters of condolence and congratulation are here inserted, to shew in what manner these events were viewed by his friends, and will

be read with interest by many. The first, from his old and dèar friend, the Rev. J. Fawcett.

"*Carlisle, Nov.* 26, 1849.

"My dear Sir,

"Allow me to reckon myself among the number of your friends who will rejoice with you on your late preferment. Perhaps the joy of your friends will be less qualified than your own. You will rejoice, not perhaps without trembling, because you well know the dangers of a new situation, and new accession of wealth. You know also the strength in which you stand, a strength which never fails those who lay hold on it. But you will rejoice as those who rejoiced not; because the earthly dignity which you have obtained, is nothing, and less than nothing, in comparison of the glory, and honour, and immortality to which you aspire.

"What would the Archbishopric of Canterbury be to me, who am on the point of leaving this world for ever? If I live to the end of this week, I shall have completed my 80th year. I may well put an if, when the death of your predecessor reminds me not to boast even of to-morrow.

"Dear Sir, the fashion of this world passeth away, and when it is gone, it will matter little whether we lived and died rich Prebendaries or poor Curates. How we have used our talent will be the grand question then. My son informed me some

time ago, that you had left with him, a book for me. I guess what it is, and beg you to accept my thanks for it now. My wife unites with me in kind congratulation, and kind regards to yourself and Mrs. S. Alas! for your church. I remain,

"My dear Sir,

"Yours, very truly,

"J. F. FAWCETT."

FROM THE REV. W. HAYNE.

"MY DEAR SCHOLEFIELD,

"I was going to write to thank you truly for your appendix which I have received—to sympathise with you relative to your church, which, though it may cost you nothing, may scatter your congregation at an important season of the year. Now, by the paper to-day, I see you have the Canonry. You were in a state of holy indifference (when we met) as to what might turn up. It is now, I hope, sent, just at a time when you may feel it peculiarly acceptable, and I heartily congratulate you. I hope you have not lost the benefit of your outing. With our kindest regards to you all,

"I am most sincerely,

"And affectionately yours,

"W. B. HAYNE.

"*November* 21, 1849."

FROM REV. C. P. EYRE.

"*Bury-St.-Edmunds, Nov.* 21, 1849.

"My dear Professor,

"Allow me one short line to express the sincere dictates of my heart. The papers announce to me, that you are a Canon of Ely. I do indeed rejoice. May the Lord give you health and happiness in any elevated eminence to which it may please Him to advance you. The grace which has abounded in you at all times, for Christian character, consistency, and usefulness, will never be wanting in you.

"With Christian esteem and regard,

"Yours, very sincerely,

"C. P. Eyre."

FROM THE LATE REV. E. BICKERSTETH.

"*Watton, Nov.* 13, 1849.

"My beloved Scholefield,

"How grieved I am to hear of the fire in your church, though so mingled with mercy.

"The Devil must thoroughly hate the doctrines there preached; and if he has been allowed thus to injure, I feel sure it is only for a greater blessing.

"Kind love to your wife and my godson,

"Yours, ever affectionately,

"Edward Bickersteth."

The next two were from his *first* pupils, and were very gratifying to him.

" *Woodford, Dec.* 26. 1849.

" My dear Professor,

" I hope you will not take it amiss, if an old unworthy pupil who most sincerely regards and loves you, address a few words of heartfelt congratulations upon the late providential accession to a Canonry in Ely Cathedral which has fallen to your lot. No one could have regarded that circumstance with more satisfaction than I did; for though I know you too well to think for a moment, that you covet earthly honours, yet I have long felt, that a long course of upright and undeviating service done to God, and his church, deserved some more substantial acknowledgment than you had hitherto received in the church. The vacancy too in the Canonry, coming so soon after the melancholy fire in St. Michael's church, struck me, as I doubt not it did you, and others, as singularly marking the kindness and wisdom of Him who knows so well how to apportion his dispensations to his dear children.

" I could not wish for you, or any of God's true servants, dignities in the world's gift, further than may conduce to His glory, and their spiritual welfare; but it is a source of unfeigned gratitude when He is pleased, in His good providence, to elevate to

posts of honour and influence, either in church or state, those who will honour Him. And if this prove a prelude to further advancement, no one will more rejoice than myself.

"We are all, through mercy, quite well. My dear wife desires to unite with me in kind remembrance to Mrs. S., yourself, and son; and I am,

"My dear Professor,

"Very affectionately yours,

"R. M. CHATFIELD."

"*Much Marcle, Nov.* 20, 1849.

"MY DEAR PROFESSOR,

"The last Cambridge paper gave me two pieces of intelligence, the one of a very distressing kind, the other most gladdening to my heart. The former was the partial destruction of your church by fire; the latter, you are, or about to be, Canon of Ely.

"With regard to your church, I trust it may be soon restored without much loss to yourself, your parish, or the college; and it is consolatory to find that you are able to make such arrangements for your parochial duty, by the loan of neighbouring churches, while your own is being restored.

"With regard to the canonry, most heartily I rejoice it is yours. God, in his great mercy grant that you may for many many years enjoy it, and Mrs. S. with you, in all health and happiness,

blessed yourselves, and a blessing to all around you. Believe me ever, my dear Professor,

"Yours very affectionately,

"ALLEN A. CHATFIELD.

"My dear wife is from home, or she would join with me in best wishes and kindest regards to Mrs. S., yourself, and Edward."

FROM ARCHDEACON LAW.

"*Weston S. Mare, Dec.* 13, 1849.

"MY DEAR MR. PROFESSOR,

"May I be permitted to trouble you with my warmest thanks for the admirable Sermon on Baptism, which your kind recollection of me has brought into my hands: I had however previously ordered it. I should hope, its calm wisdom, and unanswerable reasoning may carry conviction to the minds of all who read it. I trust a copy is gone to our Archbishop and the Bishop of London.

"I rejoice to hear that the many, who esteem you very highly in love for your works' sake, are about to testify their respect, by raising a fund for the restoration of your church. I wish I could contribute very largely: but with the largest desires, I can only offer £5. Will you gratify me by accepting such a mite?

"With all respect, most affectionately yours,

"H. LAW."

The sermon on Baptismal Regeneration, referred to in the preceding note, was preached before the University on the 25th of November, a fortnight after the fire. This sermon called forth many notes of thanks,—some from members of the University who were present on the occasion; amongst these, several which astonished him, and gave him sincere pleasure. The following, from the Bishop of Calcutta, must not be withheld.

"*Palace, Calcutta, Feb.* 7, 1850.

"My beloved Friend,

"I cannot withstand for a single day my warm, my transcendant approbation of your sermon on Regeneration. I received it last evening, and read it this morning by 8. You have been helped indeed in framing that discourse—it must have cost you much thought. I think it far the most Scriptural view of our Church's tenets on Infant Baptism which has yet appeared.

"Pray tell me how you relished my Baptismal doctrine in my Charge. It cannot stand in the blaze of your Sermon."

After Easter we went to Ely for a fortnight, as a little change. Two days before, Professor Scholefield wrote the following note to Dr. Spence.

" *Cambridge, March* 30, 1850.

" MY DEAR FRIEND,

" I have been too hurried to reply distinctly before, to yours of March 9. The books which I have in keeping are . . . On Monday, (D. V.) we go to Ely for a fortnight's residence, and to direct a few repairs, furnishing, &c. When we are settled there in our second residence in June, no one will be more welcome visitors than you and Mrs. Spence. We are truly thankful to hear improved accounts of your health. May it continue to improve, and may you have a great blessing, using your strength in your Master's service!

" My poor church is advancing with energy. Mr. Scott is delighted with the workmanship of our builders. The church-yard is lowered two feet.

" In great haste, with our best love to you both.

" Ever affectionately yours,

" JAMES SCHOLEFIELD."

TO THE SAME.

" *Cambridge, May* 23, 1850.

" MY DEAR FRIEND,

" As I don't like you to hear of my movements indirectly, I give you a hasty line to tell you of my whereabouts, hoping that somewhere or another we may cross each other's path. Next Monday,

(D. V) I go to London to examine Christ's Hospital, and proceed to Brighton on Wednesday, to bring back Mrs. S. and Edward. On Thursday (N. B. should like to stop at Blackheath, but CAN'T). From that day till June 11, I remain at Cambridge, and should be delighted if in that interval you and Mrs. S. would run down to see the progress of my church. Can you? June 11th, go to Ely for two months, with occasional short absences. Ex. Gr. on 16th, preach missionary sermons at Blackheath Park. 23rd, Communion at Cambridge.

"Can you visit us at Ely? We have a nice house.

"In September we hope for a run into Scotland. On Friday, the 18th of October, I hope to re-open St. Michael's, and have a communion in it on Sunday the 20th; then winter's campaign! May it be a more prosperous one than the last!

"There is some of the work in the church, I think you would be interested in, and in a fortnight's time, it will have something to shew. No particular news in Cambridge. I ran down to Ely this morning, and had a little chat with our Bishop, which, on the whole, was satisfactory. I don't yet despair of our poor dear church. My best love to dear Mrs. S. We should be glad to see you both.

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

Up to this time he took great interest in his church, as will be seen by the foregoing letter. And nothing could exceed his generosity. He provided a large portion of the free sittings in the Chancel at his own expense; and did all he could to interest others in the cause. But soon after, most unpleasant differences arose. There was a manifest opposition to his wishes on the part of the Committee. This observation does not apply to *all* its members, for many of them were exceedingly grieved by the proceedings. Some things were done which he highly disapproved; and while he was at Ely many distressing letters passed. His remonstrances were of no effect, and his Parish from this time became divided into parties. His mind was greatly pained: he withdrew from the Committee, and took no further interest in the proceedings, and for a length of time never went near the Church.

In September we visited Scotland for the fourth time. These journeys were always sources of enjoyment to him, and though he did not appear stronger, or so much invigorated after this, yet it refreshed his spirits.

Soon after our return home, his Church was opened, and a sermon preached by the Master of Trinity. Four days after the opening, our dear son had a severe attack of measles, and for some days was in considerable danger. The calmness with which his father bore this trial greatly surprised me.

Several months previously, his thoughts had much dwelt on the uncertainty of life, and the nearness of eternity, if we might judge by his prayers in the family, and more especially when alone with me. This had in a measure prepared my mind for some removal. We had all enjoyed remarkably good health for years. In this respect he always considered, we were favoured beyond most families; seldom for years together had we occasion to call in medical advice. This frequent recurrence to the subject of death, appeared like some intimation of a change. When our dear child was attacked, it was not surprising that I should regard it as a summons to him. But God graciously raised him up, and as a family we again enjoyed our accustomed health; still there was a visible decline, though no direct illness in my dear husband's state of health—greatly attributable to the constant annoyance from his church. He felt that had his advice been followed, all the sad differences which arose might have been prevented. Subscriptions for the *necessary* repairs of the church were freely offered, many out of respect to its minister, and more would have been raised for the purpose if needful. But the manner of its restoration was even against his own principles—and he had constantly to contend against these innovations, till his spirits were fairly worn out. The Committee meetings were of the most disgraceful character; and until he withdrew

from them, he had often returned home from them, so dispirited and disgusted as to be unable to speak. There were many of his parishioners who deeply deplored the conduct of their neighbours, and felt grieved to witness the sufferings of their minister, who had faithfully and affectionately laboured for their benefit, for nearly thirty years. Such trials, together with the dampness of the church, told upon his constitution. He laboured on however, through the winter, both in the church and at home on Friday evenings at his Lectures with the young men, till the 28th of March, when he went into residence at Ely, to which he looked forward as a resting-place: but again am I compelled to say that his church-trials followed him to his quiet retreat—but as these conflicts are over, I will not dwell upon them. The calmness with which he bore all that was inflicted upon him, tended to show "whose he was, and whom he served." And these sufferings were a part of the tribulation through which he was called to pass in his way to the kingdom.

This is a painful portion of his history, and frequently recurred to, as it was mingled in every movement; but it must not be omitted, as it exemplified the patience with which he was enabled to bear these heartfelt sorrows. None but those who were constantly with him, could see the effect they produced on his spirits, for he suffered silently. Several of his own little notes to his friends will

partially prove how deeply they were felt; but he tried to conceal most of the bitterness of his grief from others.

We continued at Ely till June 20th. In July our son went to stay with a clergyman. In consequence of this arrangement, our accustomed summer's journey was postponed till September, and then only extended to visits to friends in Leicestershire, &c. Our dear friend Archdeacon Browne, one of our kind hosts on this journey, proposed to accompany us, with his family, to Matlock Bath, to spend a few days together at the Old Bath Hotel, in that sweet place. Here he found a great treat in viewing the romantic scenery around, and in visiting the lovely gardens, &c. of Chatsworth, and the ruins of Haddon Hall; but above all in the enjoyment of the dear society of those he loved. From these friends we parted, to visit others at Dovedale. Close to this romantic spot resided the family of Mr. Blackden, whom we found very ill; and my dear husband was induced to exert himself far beyond his strength, to assist in the duties of the Sabbath. He preached two sermons on Sunday, and took the family worship morning and evening, which he had but seldom done at home for some time past. The beauties around Dovedale tempted him to overfatigue himself; and it was evident when he returned home, he was not refreshed as usual with the change. His breathing became difficult when

walking fast; and in November, when he examined Christ's Hospital, he was persuaded to see Dr. Williams, whose opinion was not an unfavourable one, as no organic mischief had taken place: but the Dr. strongly recommended him to take rest before Christmas, and to visit the south coast. He consented to go to Brighton for a fortnight; but this did not appear to benefit him greatly. While at Brighton, he wrote the following note to his friend Mr. Hayne.

"*King's Road, Brighton, Dec.* 16, 1851.

"My dear Hayne,

"I send a hasty line in reply to your kind inquiries. Sir Thomas called and left your note when I was out; and I have called on him this morning, without seeing him, he being engaged with a meeting at his house.

"My case is this: for the last four months, I have been troubled with shortness of breath, which has induced me to consult Dr. Williams, when in Town a month ago. He examined me thoroughly, and pronounced that there was no organic mischief. He prescribed less work and more wine, besides other tonics, and a fortnight's rest on the south coast before Christmas.

"We all three came down yesterday week, and hope to return to Cambridge next Monday. I think I am better; and as I mean to obey Dr. Wil-

liams's directions, I hope, by God's blessing, to benefit by it. I hardly get perfect rest here, as so many friends find me out, and I have to return their calls, but of course I do not work. When I get home, I mean to relax very much. I am glad that you write from Sydenham. I wonder if your church and house are near the rail-road. I hope you are comfortably settled. With kindest regards of us all, in great haste,

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

We returned home at the time proposed, and the same evening he received a note from his Churchwarden to inform him that the church which had been closed for some alteration, could not be opened for service either Christmas-day or the following Sunday. Had this intelligence been earlier communicated, he need not have hastened home for Christmas-day, but might have remained quietly at Brighton.

The following note he wrote to his curate, Mr. Perowne, that night.

"*Cambridge, Dec* 23, 1851.

"MY DEAR FRIEND,

"This unhappy business of the church seems to get worse and worse! Ter et amplius!

"I have but a moment to say that the church is

to be shut on Christmas-day and the next Sunday, so that you are quite at liberty to choose your own time for returning. As you will have some extra work on your return, pray take holiday enough to lay in extra strength.

"I have returned quite as well as I went away; but I increasingly feel that the harass of this church business is no inconsiderable part of my illness.

"Best regards to all your family.

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

The church was not opened till Jan. 11, 1852. Professor Scholefield preached in the morning from Matt. iii. 7, and continued to preach every Sunday morning till he went into residence at Ely on the 14th of May: but never in the evening, and generally remained quiet at home.

On the 12th of April we went to Reading for a few days to visit my brother, and while there, spent a day at Culham, near Henley, the residence of Mr. Soundy. This was the last time he saw these dear relatives. His cousin, Mr. George Soundy, was then very poorly, and died the following October. The two cousins met no more in this world, but they were not very long separated, and are now united for ever.

We returned home for the next Sunday.

May 14th he went to Ely, and preached regu-

larly in the Cathedral during this residence, though the first Sunday after the sermon he nearly fainted while receiving the cup at the communion, and was led home. These feelings of faintness he had occasionally afterwards, but a long sleep restored him, and he used to awake comparatively well.

On the 1st of July we returned to Cambridge, and on the 5th set out in our accustomed way of travelling, for a proposed visit to Wales, where we had arranged to meet some friends at Dolgelly. The weather however being unusually hot, after making three attempts, it was thought more prudent to relinquish it, and we reached home on the 15th. On Sunday the 18th, the Professor preached in the morning from 2 Sam. xii. 13.

PART II.

THE following portion of this Memoir was written originally for circulation amongst those kind friends referred to in the introductory chapter of this work, and for them alone: and it is with feelings of reluctance, that so much of a private nature should come before strangers. But, as it is the opinion of some of those who have been instrumental in bringing this Memoir before the public, that no part of it should be withheld, a hope may be entertained, that the sacrifice of feeling will be rewarded by a proportionate benefit gained from its perusal.

CHAPTER XIV.

JOURNEY TO CROMER—RETURN HOME—SERMON—RESIDENCE AT ELY—VISIT TO FRIENDS IN AND NEAR LONDON—LAST SERMON AND PASTORAL VISIT—LETTERS TO FRIENDS—GRADUAL INCREASE OF WEAKNESS—ORDERED TO HASTINGS—RESIDENCE THERE—LETTERS TO HIS SON AND FRIENDS—WEAKNESS INCREASED—LAST FEW WEEKS—CLOSING SCENE — FUNERAL — TESTIMONY FROM THE CLERGY OF CAMBRIDGE, AND FROM TWO SOCIETIES—FUNERAL SERMON AT CAMBRIDGE.

In compliance with the request of many kind and beloved friends, to possess some of the interesting circumstances relating to the last few months of my dear husband's life, I have endeavoured to recollect the events of that ever-to-be-remembered time, to circulate among them; assured, from the love which they cherished for him, that they will value a recital of particulars the most trivial. The effort has been trying, but as it will gratify many, I would not shrink from it: and earnestly request in return,

that the widow and son of their valued friend may have a share in their prayers.

Few amongst the friends of my dear husband, though fully apprized of his declining state of health, were at all aware that he was seriously indisposed, until the close of the year 1851. But in the following spring and early part of the summer, he was visibly becoming weaker. Still he looked forward to a journey into Wales, as a means of restoring him to some measure of health; and in July, 1852, we made an attempt to join some friends, who had appointed to meet us at Dolgelly; and though the failure of this plan was a great disappointment, he felt assured, that this, like every other event in life, was arranged for him; and as his weakness increased, he had reason to see it had been mercifully ordered for the best.

On the 20th of July, we started for a short visit to Cromer. This little change did not appear of much benefit, though he enjoyed intercourse with a few friends who were there, and whom he often met on the shore. To them he would sometimes express a feeling, that his work was finished, and would lament that he had not preached as he ought to have done,—that his sermons had been poor and meagre, always taking a very humble view of his past labours. He was able to climb daily to the top of the cliffs, and would frequently continue there till sun-set. From the light-house Downs he

delighted to watch the glorious orb, sinking to all appearance in the sea. There was something soothing to his mind in such a scene. We were much indebted, in that short visit, to the constant attentions of the present Incumbent of the parish, who assisted us in procuring lodgings, and was always ready, in every way which kindness could devise, to increase our comfort; and it is a melancholy pleasure to recal them, in tracing out the events in a life drawing to its close. We returned home by the coast, for he drove all the way, and this gave him the opportunity of dining with his esteemed friend, Mr. Cotterill, at Blakeney.

It may be truly said of my dear husband, that he did not outlive his relish for the beauties of nature, or the society of friends; he loved them all to the last.

On the 6th of August, we returned home, and on Sunday, the 8th, he preached in the morning his anniversary sermon of the commencement of his ministry at St. Michael's. It was a deeply interesting one, from Jeremiah xiii. 20.—"Where is the flock that was given thee? thy beautiful flock."

He contrasted the present state of his parish and people, with what it once was. As the notes of this sermon will interest many, they are subjoined, and are an exact copy of those he took into the pulpit.

Jeremiah xiii. 20. "Where is the flock that was given thee, thy beautiful flock?"

I. *The character of the Flock. Lord's* flock—given *thee.*

1st. *Lord's flock*—of good *Shep*^{d} { bought w^{h} his blood, committ^{d} to rulers, to be nourished, &c. for him. Acts xx. 28.

{ 1. In nat^{e}—scatt^{d} sheep, Is. *liii.* 6 Jer. l. 6. sinners, &c.
{ 2. Now gath^{d} from, &c. 1 *Peter ii.* 25. One flock in fold of C—*Ps. xxiii.* 2.

{ 1. Such, *Jewish Ch.* and Nat^{n} at this time.
{ 2. Now whole Christ^{n} Ch. &c. ev^{y} branch of.

Wherever Ch. planted, there *Lord's flock*—committ^{d} to under shep^{ds} to feed, &c. for C.

2. *Beautiful*=Ev^{y} such . . . beautiful and comely—*Sol. iv.* 12. *Ps. xlv.* 11. 13.

Espec^{ly} when

{ 1. Pure *truth* of gospel fully &c. preached.
{ 2. People... 1 *Cor. i.* 10. as Paul prayed for Cor^{ns}

{ 1. No. Heb. x. 15.—no divis^{ns} or....
{ 2. *Grow^{g} Ch.*—like 2 *Thess. i.* 3.

3. Then someth^{g} of *Rom. xv.* 29. *Hag. i.* 8.

II. *The inquiry respecting it Where is*—

In th^{r}—carried away captive: but q^{r} for *us*—and tho' not yet—as flock.

1. *A scatt^{d} flock*=not beaut^{l}—*once* was—with so much of 1 Pet. iv. 14.

1. Parish divid^{d} &c. . . little disposi^{tn} or effort to heal. Phil. i. 27.
2. *Heb. x.* 25—rather backwardness to, *Sol. i.* 7, 8.

2. *Where ?*=as *individ^{ls}.*

1. *Some removed in*—to other—feeding with other, to be hereafter gath^{d} with us into the fold of et^{l} life.
2. Some . . . as *preachers* of.

3. *Where ?*=Some passed away into *etern^{y}.*

1. Veil drawn – can't look into=bey^{d} man's judg^{t} &c.
2. Surely some—ent^{d} into that rest and glory to wch . . . learned way here, in these. . . .

Imp.

I. *A ques^{tn} for Min^{rs}*

1. At close or commence^{t} of . . . Minist^{l} year. . . =Where ? W^{h} state. . .
2. Soon . . . *final quest^{n}* . . . Where ? W^{n} *Col. i.* 28.

II. *A quest^{n} for the people.*

1. Where . . . found *individ^{ly}* in that day ?
2. Q^{n} relat^{g} not merely to outw^{d} commun^{n} wth . . . in ord^{ces} of . . . = inward state of Soul !

St. Michael's, Morn^{g} Aug^{t} 8, 1852.

On the 11th of August, we went again to Ely to complete the year's residence; this was, as he used to call it, his resting-place, and he felt this last month very refreshing.

We returned to Cambridge, September the 7th, and the next day started, intending to drive up to London to visit friends there and in the neighbourhood; but about eight miles on the road he was again seized with faintness—a feeling similar to that he had before experienced. After baiting the horse we returned home, and a long sleep on the sofa again restored him. The following morning we went by rail to London, and drove immediately to see Dr. Williams. Eight months had elapsed since he last saw him, and his report as to the state of his health was favorable; for he pronounced him better, and gave him leave to preach once every Sunday during the winter. This was very cheering, and gave him great satisfaction. But after this, the sight of so many loved friends, and the fatigue of so many visits, was too much for his strength. It cheered his spirits, but weakened his frame. He returned to his home far more feeble than he had left it.

On the following Sunday morning, September 26, he preached for twenty minutes from these words: "My God shall supply all your need, according to his riches in glory by Christ Jesus." Phil. iv. 19.

This was the last message of mercy he was per-

mitted to deliver. The notes of this sermon as he took them into the pulpit are inserted, and will be deeply affecting to many of his congregation, who little anticipated that they should hear his voice no more.

The text in full was from Philippians iv. 19: "But my God shall supply all your need, according to his riches in glory by Christ Jesus."

Phil. *iv.* 19. God. . .—all need—by C. J.

I. *Pardon of sin.*

1. 1st *Gr.* *need* { *univ*l=all men. / *absol*ly *necry*=Witht it, no happss —blessg=if 10,000 worlds. *M.* 9. 2.

2. Abundce of IN ...C.J. 1 *Tim i.* 15.=Grt elemt of Salvn =pardon . . . and restoratn to favr of . . .
1. Complete *atonemt.* *Heb. i.* 3. and *ix.* 26.
2. 1 *J. i.* 7. and *Rom. viii.* 1.
So, ALL need—*Is. i.* 18.

II. *Preservg Grace.* When pardd next need *Grace* —to sanctify, guide and keep, make *meet.*

1. This . . . in *C. J. Jude* 1.
1. *Live by fth in* him. *Col. iii.* 3.
2. *J. i.* 16. *Ac. ii.* 33=tresd—
in him as Head—supply *of Spt* commund to Membrs.—by and thro' C.

2. *All* need so supplied = { to *all* members. / to *each* contin^{ly} to end = daily bread.

III. *Everlast^{g} life.*

1. *End to wch* all prev^{s}

{ 1. Bring thro' perils of way. / 2. To rest and happ^{ss} prep^{d} for—in etern^{y}.

2. God's *gift in C. J.* = free gift to and in C. 1 *J. v.* 11.

IV. *Wth and under this gift of*—all *temp^{l} bless^{g}*
Text = *v.* 18.

1. While thus distrib^{s}—not be left destitute. 2 *Cor ix.* 8.

2. *M. vi.* 33. If { grace. / trust God for—soul—body . . .

Imp.

I. *Get your need supplied,* = { Be sensible of it—seek it earnestly—spir^{l}. / God thro' C.

II. *Shew forth your thankfulness for it.*

St. Michael's, Morning. 26th Sep^{tr} 1852.
(4012)

Those in the congregation who highly prized their minister were surprised and grieved to see his faded form and hear his feeble voice; so much so, that many of them were unable to give their attention

to what was spoken on that day. He went through all without stopping or coughing, but the effort was too much, and he never expressed a wish to repeat it. He felt his pulpit labors were over, at least for a season, and he seemed reconciled to the appointment of the Master whom he had so long delighted to serve. He was now to glorify that Master by quietly suffering his will, in meek submission to it.

There was one very touching incident on this last Sunday, which will ever be remembered by those immediately concerned in it. An interesting young person, who from a child had herself been instructed in the Sunday-school of St. Michael's, till she was old enough to become a teacher, was on the point of marriage to a young man who had himself been in the same position in the same school. He had obtained an appointment as one of the masters of a school in Scotland, and the previous Midsummer he came to Cambridge, intending to take this young woman back with him as his wife. But a fever had attacked her, from the effects of which she never recovered; and at this time she was in the last stage of consumption. I frequently saw her, when she always expressed an anxiety to see her minister. I told her how unfit he was to be in a sick room, and unable to administer to her comfort. On this Sunday morning I called on her before the service, and found her to all appearance near death, but still as anxious to see her beloved Pastor once more. When

I told him her request, he said, "I will go for a few minutes after the service." This he did, though it was with difficulty he got up stairs to her chamber. Her mother has since told me that her joy and gratitude were so great, for being permitted to see him, and listen to the few words of prayer which he was able to offer up, that the few days she lingered it dwelt on her mind, as a privilege she could not be too thankful for; and she said, "Oh! mother, he will not be long after me!" This was the last ministerial visit he ever paid.

Two days after this, he consulted Dr. P., who took a very alarming view of his case, and at once forbade his preaching. A few days later, he penned the following note to his friend Mr. Hayne.

"*Cambridge, Oct.* 12, 1852.

"My dear Hayne,

"After seeing you and other friends, we returned home.

"I preached on the first Sunday, without visible inconvenience; but a day or two after, more from anxiety on the part of Mrs. S. than from any apparent need, we sent for Dr. P. who, after examining me, pronounced an opinion different from, and more unfavorable, than Dr. Williams. He at once stopped preaching and all exertion, and urges my going to Hastings for the winter, which I shall probably do. So it has pleased God that my work is suspended,

perhaps concluded. His will be done! May it work for good to myself and others! Pray for me, for my parish, and for Cambridge. I do not expect to come back to labor here, but I know nothing.

"But my church is now an anxious question. Should I resign it at once? I asked Dr. P. if he thought it likely I should ever be able to attempt preaching again. He said it was too early to give an opinion. I hope to be guided to do what is right. I cannot write more now. Our kind love to you both. I do not forget you and your church, and that abomination of your neighbourhood. May God mercifully and mightily lift up a standard against it.

"Ever affectionately yours,
"JAMES SCHOLEFIELD."

Thus was his ministry closed. Like Moses, he had led a portion of God's people through the wilderness of this world for forty years. A faithful shepherd had he been. With St. Paul he could say, "Ye know from the first day that I came, after what manner I have been with you at all seasons, serving the Lord with all humility, and with many tears and temptations," "how I kept back nothing that was profitable unto you, but have shewed you, and taught you publicly, and from house to house, testifying" "repentance towards God, and faith towards our Lord Jesus Christ."

" Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." " I take you to record that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." " I ceased not to warn every one night and day with tears." " And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

He continued to attend morning service till the 31st of October, on which day he stayed the sacrament, and then left the church to enter it no more. The following letter to Dr. Spence was written three weeks before this, in all the uncertainty of the future.

" *Cambridge, Oct.* 14, 1852.

" My dear Friend,

" First of all, the subscription of the Parker's Society Index goes on swimmingly, and if you can urge your friends to pour in their names during the next week or two, as they have done in the past, your object is secured. *We* are surprised at its success hitherto.

" Now for myself—Dr. Paget and Dr. Williams are agreed upon my case. The left lung is affected;

its upper lobe is considerably consolidated. I have commenced to-day taking cod-liver oil, and believe I shall be compelled to spend the winter at Hastings. I shall not, however, at present, resign St. Michael's Church; for though I have not much *hope* of again occupying its pulpit, it is all in the hands of the Great Physician: to him I desire in simplicity of purpose to commend the whole matter, and I earnestly hope for the prayers of my kind friends to help together with my own, not for myself only, but for my parish, church, and congregation; and especially for preaching of the truth to the University. My general health is improved, as well as my appearance, and I think also my appetite is a little better. But especially I have to be thankful for much quiet sleep at night, as well as a total exemption from suffering. I don't know when I shall be compelled to go south; but before we go, I should be very glad if you and dear Mrs. Spence would run down on a Saturday with a return-ticket for Monday, and you occupy my pulpit once more, while it is mine. Think of it, and we may fix the *time* when it will suit us all. What part of Hastings should you recommend to us? We have written to Dr. C. to make enquiries.

"In haste with our united love,

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

When he was ordered to Hastings for the winter, it was evident from his change of countenance that it was a painful trial, though he expressed no reluctance to submit. The prospect of being absent from home all winter, was at first very oppressive to his mind, and *in prospect* the difficulties appeared insurmountable, particularly on account of our dear son, who had just entered on his second year at College. To lose the instructions and superintendance of such a father, at the most important period of a young man's life, appeared a mysterious appointment to us both; but feeling that "God's ways are not our ways," he cheerfully submitted it all to him. One difficulty after another being removed, he said to me very sweetly "Who shall roll us away this great stone," was the language of my unbelieving heart, but they are one after one *all* removed, and I feel the way made plain."

On the 29th of October, he wrote the following note to Dr. Spence:

"My dear Friend,

"Your last letter was a sad disappointment. Our plan is fixed to leave Cambridge on the 11th or 16th of November, quite late enough, and then we go straight to Hastings, only stopping in London to see Dr. Williams. I am sorry for the disappointment. When shall we meet? Providence will order this, and order it rightly. His will be done!

I go forth in a conscious uncertainty whether I shall ever return to Cambridge and my church again. But I feel the comfort of seclusion, which shuts me up from work, and gives me time to think.

" We have much enjoyment of our carriage, and purpose taking it with us to Hastings.

" Farewell, our best love, all blessings.

" Ever your affectionate,

" JAMES SCHOLEFIELD."

The greatest difficulty in the arrangement, was that of securing a comfortable home for our dear son during the next two terms, but it was happily cleared away, by the offer of a kind friend to receive him into her family, during our absence from Cambridge.

A few days before our leaving home, Professor Scholefield wrote the following short note to this lady :

" DEAR MRS. C.

" Allow me to put into your hands a little memorial previous to our parting. ' Is it not a little one ? ' I might have selected one more costly, but none more in accordance with my own feelings.

" It is a little book, in the writing of which I had very much enjoyment nearly a quarter of a century ago, and in reading which, it has pleased God, that many of his dear children have found much enjoy-

ment since. My best and highest wishes for you and your's are, that you may all by grace be made partakers of the fulness of the blessings so richly flowing from the mystery of our Saviour's "Passion Week!"

"With kind regards to Mr. C.

"Believe me,

"Very sincerely yours,

"JAMES SCHOLEFIELD."

"*Petersfield Cottage, Nov.* 10, 1852.

Sunday, the 14th of November, two days before we left Cambridge, he appeared very calm and peaceful in mind, and while the family were gone to church, he enjoyed my reading portions of Scripture to him. He asked me for that sweet hymn, "There is a land of pure delight" &c. I could scarcely get through it, as it brought to mind the time when he read it to me, at my request, when to all appearance he was called to lose me: now, the scene was reversed.

On Monday he was greatly fatigued by a constant succession of friends calling to take leave, but refused none, limiting them to a five minutes' interview.

We left Cambridge on Tuesday the 16th, having previously sent off our servants with the carriage the day before. All the arrangements of this journey, he planned and accurately wrote down.

The Duke of Wellington's funeral having been

fixed for the 18th, the crowd on the platform at Cambridge was very great, and the difficulty of obtaining a first-class carriage was so considerable, that when we were at last seated in it, his appearance was far more like that of a dying man, than at the time of his actual removal. A friend who was in the same carriage with us, has since remarked that he never expected he would reach London alive. But this we mercifully did accomplish, without the journey having fatigued him.

On reaching London, we drove immediately to Dr. Williams's house, who again examined his chest very minutely. After it was over, Dr. W. said, that, as he could not take the same view of the case with Dr. P. he should wish for a third opinion, and recommended his calling on Dr. Watson. Before leaving for Hastings the next morning, he had an interview with Dr. Watson. My dear husband was anxious to learn from him, whether by entire rest for a year or more, his health might be so far restored, as to enable him to preach again. The reply was, that in a few months the question would be better answered. The reason for this anxiety to learn their opinion as to the probability of his preaching again, was, that his mind was fully made up to resign his church at once, if the prospect was a hopeless one. And well would it have been for his comfort, had the resignation been made before, and he exempted from the sad reports which were

forwarded to him from time to time, up to the last week of his life.

At Mr. Childe's we were most hospitably entertained for the night; he was in good spirits: and enjoyed the journey next day to Hastings. We drove to the nice house our kind friend had provided for us. He seemed very happy, and took great interest in all the arrangements which had been made. He slept well, and in the morning, before he came down into the drawing-room to breakfast, climbed a story higher, to see the bed-room prepared for his son, who was to join us in a few weeks.

The following letter to his son, will shew his own opinion of his case;

"8, *Verulam Place, Hastings,*
Nov. 19, 1852.

"MY VERY DEAR EDWARD,

"You will have learned from your mother's letter to-day, all about our safe and pleasant visit to Mr. Childe's, my two physicians, Drs. Williams and Watson, and the favourable view they took of my case.

"We found Mrs. B. had taken a very comfortable house for us, and two things in it which especially concern you, I must refer to.

"There is a beautiful sweet-toned Piano placed in the drawing-room for your use, which I trust you

will greatly enjoy, as a part of your recreation after your hard fagging with "plagosus Orbilius," and we shall enjoy listening to your music.—The other is, that your bed-room is not at all like that at Brighton, but very much more like that you had at Dr. Spence's. I hope that when you come, you will find many comforts here, and enjoy your visit to us very much. I trust I shall at that time be strong enough to work a good deal with you through Herodotus and Juvenal.

"Dear mamma sends you her best love as a Postcript to her letter yesterday. Give the most kind remembrances of us both to Mr. and Mrs. C. Do not fail to tell me, dear Edward, how you are making progress with your work; and how is Mr. N.? give him my kind regards, and say, I hope he is making progress, as I think I may say, with thankfulness, I am myself.

"You will not wonder, dear E., at my writing *short* letters. I hope to write the more frequently. I think I shall endeavour next week to write three letters, one of course to you, one to Mr. S. and Mr. F. So now, dearest boy, farewell. The weather has been very fine here, and I have walked out both yesterday and to-day.

"God bless you, my dear E.

"Ever your affectionate father,

"JAMES SCHOLEFIELD."

The first Sunday at Hastings, he was able to attend church in the morning. The following Thursday, Mr. Vores commenced a series of Lectures on the Book of the Prophet Zechariah, a favorite part of Scripture with my dear husband. These services he looked forward to with great delight, for though deprived of the privilege of ministering to others, he felt great comfort in being ministered unto.

On the 30th he wrote the following letter to his Curate:

"*Hastings, Nov.* 30, 1852.

"My dear Friend,

"It is long since I wrote to you, for I have had many letters *forced* upon me. But I have thought much of you and your work, and the unhappy parish; and I hope you are sustained through all.

"My health fluctuates, but upon the whole I continue to mend. The weather also with us fluctuates greatly. Last Thursday was a beautiful summer day, and I enjoyed my ride on the *outside* of the carriage. Since then, winter has more than returned upon us. To-day has been tolerable, and I have been tolerable too. Mrs. S. is quite well.

"I suppose things are much as usual in Cambridge. Give my especial remembrance to Mrs. Warwicker, and assure her that I do not cease to pray for her, and heartily wish her, in her Father's

good time, a 'happy issue out of all her afflictions.' To others I have only general remembrances and wishes, but on Saturday and Sunday in particular, the flock collectively. Truly glad shall I be to hear of any one being drawn in any way towards the voice of the Good Shepherd. . . .

"Is anything further heard in the University about the Crystal Palace?

"I had a nice letter from dear Edward this afternoon. He seems to be well and happy. We look for him here in about a fortnight. Give me one word as to the Sunday of S. K. J. I suppose there is every probability of Christmas passing over, without any termination to our litigations. . .

"In much haste, sincerely wishing you all blessings,

"Ever yours, affectionately,

"JAMES SCHOLEFIELD."

He continued sufficiently well to go to church on Sunday mornings for some weeks, and never missed Thursday morning's lecture, when allowed to go out; and the interest with which he listened to these discourses was apparent by the deep attention he paid, and the disappointment expressed, when deprived of attendance by the coldness of the weather, and his increasing weakness. One Thursday a few weeks after, Mr. Vores was absent from Hastings, and his Curate, Mr. Bell, supplied his

place. The subject was the family of Bethany. This sermon was greatly comforting to him, and in riding home he remarked to me, how great a privilege he felt it to have been there that morning. Afterwards, when speaking to his son (who had then joined us) about this sermon, he said, 'It was sweeter than honey.'

When these circumstances were mentioned to Mr. Vores after my dear husband was removed from the need of attendance on the earthly courts, he expressed great delight in having been instrumental in administering comfort to one, who had been a minister of peace to thousands.

As these Thursday mornings came round, when he could no longer attend himself, he would send his love to our friend, and say, "Tell her this is *her* holiday. I quite envy her."

There was always a sweet smile of resignation accompanying these messages, and he would say, "Dear Harriet, how I grieve to keep you away."

His habits of order and regularity followed him to Hastings.—He formed plans for spending our time, keeping in view the object which brought us there.

The mornings were devoted to riding, and as much walking as he was equal to. We dined when it was too dusk to be out.—The afternoons he generally slept on a sofa, till tea-time. After this, till 8 o'clock, we spent in reading some interesting

book, sometimes the speeches in Parliament, for he took great interest in the affairs of his country.

He had been anxiously inquiring for a Tutor for his son, as he felt unequal to assist him during the Christmas vacation, which was an important time.

On finding one, he wrote the following note:

"*Hastings, Dec.* 13, 1852.

"DEAREST E,

"I hope I have found you a Tutor, so besides the books mentioned in my last, bring with you your Euclid and Arithmetic. We all send you best love, hoping soon to see you. Mamma was *very much* pleased with your nice letter. Love to T.

"Ever your affectionate father,

"JAMES SCHOLEFIELD."

He was still oppressed with letters, and applications for different charities, as will be seen by the following note:

"*Hastings, Dec.* 18, 1852.

"MY DEAR FRIEND,

"If Mr. —— write again, will you tell him (et id genus omne) that it is of no use to leave Cambridge, if here, as there, all the Gaols, Schools, Churches, &c. in the country are to be brought before me for the exercise of my patronage.

"I am thankful to say I am getting better, and the weather is now decidedly improving.

"Ever affectionately yours,

"JAMES SCHOLEFIELD."

"*To the Rev. T. T. Perowne.*"

On the 14th, our niece joined us; and on the 16th, our son arrived from Cambridge. It was but just a month since we had left him: but his dear father's anxiety to see him was evident for several days before, and the affectionate meeting will never be forgotten by those who witnessed it. The excitement gave a healthy appearance to his countenance, and his spirits were great through the evening; but it was too much for his strength.

Edward, during his stay, generally read a chapter in the Greek Testament in the evening, while his father was lying on the sofa;—he bore the fatigue of commenting upon it, and even seemed to enjoy it; but he did not attempt any other instruction. The perfect enjoyment of this complete rest, and the sweet expression it gave to his countenance, can never be described, and it was difficult for his son, or indeed for any of us, to entertain apprehensions of danger.

With this perfect rest and quiet, and no exertion of voice or strength, it was scarcely possible to persuade his friends, that an interview with them would hurt him.

A family belonging to his congregation, who were greatly attached to him, came to Hastings for some weeks, but they promised to call only when permitted, and then stay a few minutes, and during the whole time, they only conversed with him twice. But they expressed the comfort they felt in being near him, and catching a nod and smile, as he daily rode by their window. I mention these trifling circumstances, because this account is written for the gratification of those dear friends who loved him ;— and all who were privileged to see him during the last few months, when he had escaped from the bustle of the world, will not think that the closing scene is described too minutely.

Some persons who attended Mr. Vores's church, who were before perfect strangers to him, have since remarked, that they never remember seeing a person whose countenance was so holy and unearthly as his. I shall never forget the inexpressible look and manner he had one Sunday morning, when, at church, the 144th Hymn in Mr. Vores' Hymn Book, was given out, and sung to a plaintive tune. The words are—

" What tongue can tell, what fancy paint,
The joys that fill th' enraptured saint,
When mixed with heaven's triumphant throng,
He shares their bliss, and swells their song.

He feels no pain, he fears no want,
His portion all that God can grant ;
To see the Saviour as He is,
And dwell in heav'n with Him and His.

His love so cold, so mix'd before,
In heav'n is cold and mixed no more;
It gains the region whence it came,
And lives a pure eternal flame.

O may I reach that bless'd abode,
Where saints obtain their rest with God!
For this let every conflict here
As nothing in our sight appear."

It affected me so deeply, I could not command my feelings; he looked at me with such sweet composure, as if he would inspire me with the same cheerful willingness to let him go or stay as he himself felt. It was like standing by one of the already glorified spirits. No words can express the mixed sensations of joy and anguish. The same hymn was chosen by Mr. Vores to be sung at the time he preached his funeral sermon; when he no longer joined us, but had felt the reality of the bliss described.

It did not appear, that at that time, he took a decidedly unfavorable view of his case; he thought if he could keep quiet and free from all excitement, he might still be spared. He dreaded seeing any one besides his own family on this account. At Christmas his dear friend Mr. Childe proposed to visit us; but so much did he shrink from intercourse with others, he could not anticipate this visit with the same degree of pleasure he was wont to do. He dreaded any thing which caused him exertion of thought. Calm composure was all he longed for.

On the 1st of June he wrote the following little note to his old and valued friend, Archdeacon Browne.

"*Hastings, Jan.* 1, 1853.

"My dear Friend,

"One line is better than silence. The weather has been variable, but seems now improving gradually, and I think I improve with it. Two great mercies I have to be especially thankful for—improved appetite and better sleeping. I begin quite to think it possible that it may please God to raise me up again, but do not at all think of preaching again, &c.

"But why do I say this? He will order it.

"With our best love, ever

"Your affectionate Friend,

"James Scholefield."

On the 10th he wrote the following.

"*Hastings, Jan.* 10, 1853.

"My dear Mrs. Childe,

"Though I am surrounded here with every possible supply of kind attendance, I cannot refuse to accept the proffered services of so old a Friend as you: and therefore I willingly accept the offer, and appoint you to the office of my beads-woman, to pray for me to our Father in heaven, which I doubt

not you do, even without any appointment or request; and I will join my prayers that yours may be accepted, and may be returned sevenfold into your bosom. It is a sweet privilege to intercede for one another; and I highly value the many prayers which I know are offered up by many on my behalf at this time.

"I send my best love to Mr. Childe, and *all* the members of your family; and hoping that *he* will refresh us with another visit before Easter, with all thanks for your kind wishes, believe me, my dear friend,

"Most affectionately yours,

"JAMES SCHOLEFIELD."

"Notwithstanding the weather, I think I do not get worse, but in several respects even better."

Sometimes in our morning drives he would talk to me of future plans, should it please God to restore him to any measure of health. He felt he had given his whole life to the service of others—almost exclusively to the public—and appeared to hope he might be spared for the sake of his family. For this end he seemed to cling to life, when fully aware that his public work was done. But whatever he hinted of this nature, it was always in *perfect* submission to the will of God, though I feel persuaded he had a desire to recover, if only partially.

In looking to the future, he contemplated the necessity of resigning his Professorship, and with it the stall. But the relinquishment of this preferment gave him no other concern than this; that as the possession of it for the last few years, had given him the means of extending his past charities, and likewise of making the promise of future ones in the prospect of its continuance, the loss would be more to others than to himself; as he felt that with diminished means, he must be content to do but little, or even nothing, where he had both given and promised. His past liberalities have given occasion to a report which has gone abroad, of his having been an almoner of other men's bounties. I do not think that any sum was ever entrusted to him for the purpose of being bestowed in charity.

As the sea air had given him a healthy appearance, and for several weeks he seemed to have gained strength, it was very natural for him to think that, as he had never through his whole life ceased from active work, *perfect rest*, with every earthly comfort around him, would do wonders in restoring him to partial health. But as soon as the severe weather set in, his strength declined, and, speaking to me again of future prospects, he said, "It almost appears by the severity of the weather, that it is not the will of God that I should recover; but still we must wait and see his designs towards me." He had never through life looked on the dark side of

any object. Hope was his anchor whether in temporals or spirituals; in life or in death; and trust in his God, who would do all things well.

His cheerfulness never failed him: it was not *now* as in his times of active service, when he was so oppressed with work, that we could scarcely dare put a question to him, for fear of calling off his thoughts from weightier matters; *now* all was light and brightness, cheerfulness and even joy.

I often longed for all his friends to see the change, could his feeble frame have borne the sight of them; but that was impossible.

About this time he expressed a wish to read the Memoir of Mr. Johnson, one of the first missionaries to Western Africa. It was sent for, and although he had known the history of this mission, and almost every sentence in the book, still the deep interest with which he listened to the affecting recitals of the heaven-taught negroes, opening their hearts to their minister in language so simply touching, was evident, as his eyes would be filled with tears, and he grudged every page passing over, as it lessened the number left; and when it was finished, he expressed a wish that it had been double the length. A lady in Hastings knowing the great interest he had taken in this Memoir, kindly lent him the Missions to the South Sea Islands; but in this book he took but little interest: it is more scientific than met his feelings at that

time; and though very interesting to those in other circumstances, there was not that spirituality about the converts which was so marked in the African negroes.

The last charge of the Bishop of Calcutta he listened to with great delight;—several parts he requested to hear a second time; and he expressed a wish, that every clergyman should possess a copy of it.

After these readings, we always had a chapter in the Bible. We began with Isaiah, and nearly finished Jeremiah. Several evenings he stopped the reader to make observations which struck him, and his manner was so impressive, and he spoke with such earnestness and pathos that it seemed like one inspired. I grieve to say we were unable to remember afterwards those earnest expressions. This only occurred about three evenings; on most occasions he made only a quiet general remark on the beauty of the chapter. About half-past eight I used to bring into the drawing-room his own Bible and other books; "The Sinner's Friend," and "Come to Jesus," were amongst the number. Here he was left alone till supper-time. And this plan he pursued till the last ten days.

The end of January, dear Edward's vacation was over, and whether the anticipation of parting with him was the occasion, we cannot tell, but for the first time during his illness, he awoke in the night

confused, scarcely knowing where he was; but he was calm and composed, and allowed me to prepare him some refreshment. We then talked till he fell into a sweet sleep. In the morning he told me he had felt a fear that the confusion might increase through weakness, and prevent our son's return to Cambridge. But finding himself better, he opposed no obstacle to his going at the hour appointed, and bore the parting with great fortitude.

During the happy days with his dear child, he had delighted to take us all by turns in his little pony-chaise, to the sweet spots round Hastings. We all went in this way to Fairlight church, a distance of three miles—a lovely spot—where now are sleeping his dear remains till the joyful morning of the resurrection. But little did I anticipate that this would be his last earthly resting-place, when my turn came to ride with him. I had not then excluded hope. As the doctors did not fully agree in opinion upon his case, I thought they might *all* be wrong, for his appearance was, even then, that of returning health; and I was ever ready to cling to so bright a prospect, especially as he himself cherished the hope by his own conviction, that he was improving. "I think the crisis is past," he would sometimes say; and not till the weather set in so very severe, did we either of us give up this delusive hope.

But the morning just referred to, as we were

returning from Fairlight, we met the funeral of a young lady, and as the lane was narrow, we had to draw up close to the hedge to let it pass. The sight of the nodding plumes was truly affecting to me, and I had great difficulty in concealing my feelings. But he was all calmness as he watched it passing, but made no remark. A week after his son's departure he penned the following short note to him.

"*Hastings, Feb.* 9, 1853.

"My very dear Edward,

"A letter received from Mr. Perowne this afternoon gives me a short sketch of your history; he says you 'seem busy and happy.' This account of you delights me much, and I have only to express a hope, that you will go working on *steadily* for the next few weeks, to the accomplishment of your 'little go'—and may we then have a happy meeting here, to spend the short vacation together. I hope you make use of the dry frosty weather to take some nice healthy walks. Remember us kindly to your walking companions, especially T. We are all tolerable, and unite in best love to you. I continue to take my daily rides with Stapley, through all the cold.

"There are some questions in my last two *little* letters which you have not answered. This must be another *little* letter, but I conclude it with my

best love and assurance of my earnest and increasing prayers for every blessing on you.

"Ever, dear E.

"Your affectionate father,

"JAMES SCHOLEFIELD."

"If you have any preparatory examination in your 'little go' subjects, tell me how you get on."

This was the last letter he wrote, he had intended another to his dear child, but felt unable to accomplish it. He dictated several more letters at different times. Till about this time, he had risen sufficiently early to come down to breakfast in the drawing-room, but the fatigue of dressing being very great, he was persuaded to have an early breakfast in bed, and a more substantial one before going a ride. After our family prayers, he enjoyed my coming up and reading to him before he rose.

One morning he said to me, "Oh, Harriet, how well it is we have not to trust to our own poor prayers; I am sure such are mine—they are worthless indeed, but we have an Advocate on high. If I ever preach again, how different would my sermons be—more simple, more faithful." As I never left him, it was difficult to put on paper much that passed, for he noticed every thing I did, so that much has escaped me, which would have been valuable. But much, very much, can never be for-

gotten. He was not in the habit of expressing his feelings on religious subjects; what he did express, was deeply felt.

On Sunday, March 6th, after breakfast, as I sat at the foot of the bed, he requested me to turn to the xxxist chapter of Jeremiah, the 18th, 19th, and 20th verses; when I had finished the 20th verse, he said with great solemnity, "Even so, have mercy, Lord, through Jesus Christ, amen!" adding, "that is my liturgy." The next morning he said, "Read those verses again, for I have been trying to repeat them to myself, and there is one word I cannot recollect, and it puzzles me." When I came to the word *ashamed*, in the 19th verse, he said quickly, "that is it, now I shall remember; how I love to think of these verses." He would afterwards ask me to hear him repeat them.

On March the 18th, our son again returned from Cambridge to spend the Easter vacation. His dear father bore the excitement of seeing him better than we expected. It seemed to give him new life, and all that day he looked quite himself, but the night was a restless one, and it was evident the exertion had been too great for him. He began now to see no one but his own family. He proposed that Edward and myself should read with him the hour he had set apart for his private reading before supper, and selected the history of Jacob, to begin with. And as we read he made a few remarks,

though with caution. For some weeks past he had been carried up stairs in a chair, and even this exertion caused great difficulty in breathing, but however exhausted he was, he would never let a night pass, without my reading a Psalm to him before he undressed. The effort of undressing fatigued him greatly, and only walking from the fire to the bed, rendered him for some minutes completely breathless; but as he suffered no pain, he did not consider this an illness. He had no symptom of decline, except weakness—no cough, fever, or pain, his appetite generally good—but his strength seemed gradually to decline. It took more than an hour to dress him in a morning, as he was obliged to rest after every movement. He would then be left alone for half an hour or more, and this he continued till the day before his death, and was able to walk down without assistance till the last few days. His constant and kind medical attendant, Dr. C. (my dear nephew) saw him twice every day, and his visits were a source of great comfort to him; and both he and Dr. B., who was twice consulted, did not think it desirable for him to relax in his rides in the pony-chair even in the coldest weather, as they considered that the air was as necessary to him, as nourishing food. He had given up seeing any one, even dear Mr. Vores, who kindly called to inquire after him; and when his dear friends Mr. and Mrs. Childe proposed coming to Hastings with their

family, he felt grieved to be unable to rejoice in the prospect of seeing them. The last animated conversation which he held on general subjects, was with his old College friend Archdeacon Robinson. It was an effort of energy far beyond his strength, and he made no other attempt.

Early on Good-Friday morning, March 25, he said as soon as he awoke, "This is a memorable day to the Christian Church. I wish I could go to the house of God to commemorate it." I reminded him, that God's presence would be with us at home; he replied, "I hope so, but I do not like to keep you away." After dressing, he requested me to read several Psalms, amongst others the xcist, which was always a favourite one; and the xxvith chapter of St. Matthew's gospel, and some hymns in the Invalid Hymn-book, particularly the fourth verse of the seventh hymn. In the evening when they were all gone to church, I read a part of the chapter for Good-Friday in his little book called "Passion Week," and we had some interesting conversation upon it.

On Saturday morning, after dressing, he felt unequal to read by himself, and requested me to find some nice portion of Scripture. I first read the ciiird Psalm,—"that is very sweet," he said, and himself chose the first chapter of the second of St. Peter, and the first chapter of Colossians.

On Easter Sunday, at two o'clock A. M. he

awoke, and said, "This is Easter-day," and then with a clear voice, repeated slowly and impressively, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled," adding, "I wish I could go this day and receive the communion." I said, "Perhaps you would like it administered at home;" he replied, "I could not bear that now, but if I get stronger, I should wish it." After taking some refreshment, which he did several times during the night, he fell asleep; but the remainder of the night was restless. He rose at the usual time, and we read together till they all went to church. In the evening, when we were as usual left alone, I read the whole chapter for Easter Sunday in "Passion Week;" he made some sweet remarks upon the disciples' slowness to believe that our Lord had risen, and even leaving the very spot. I remarked that perhaps it was more difficult for them to realize the fact than for us; to which he replied, "The disciples' *difficulty* was to realize the *fact* of their Lord's resurrection; *our* difficulty is in *applying it.*"

On this day, his aged friend Mr. Bourdillon called, earnestly desiring to see him, but he was dosing at the time, and was never afterwards sufficiently well to risk an interview. It would have

given him great pleasure, and he sent a kind message to this effect.

On Monday morning, the 28th, after a restless night, during which he observed, that "wearisome nights were *now* appointed him;" before the fatigue of dressing, he asked me to read the fifty-first chapter of Isaiah, and a portion of his favourite little book—"Come to Jesus," several hymns,—"Guide me, O thou great Jehovah," "Rock of Ages, cleft for me,"—remarking on the latter, "that Jesus was his Rock, and it was a firm resting-place, —a *foundation*."

About eleven o'clock, he took a ride in the pony chair, and at two was preparing for his second drive in the close carriage, when he felt worse, and unable to go. I then thought him very ill, and felt it right to venture hinting my fears as to the result, which I had hitherto been precluded from doing by the request of others: but now, while he was resting on the sofa, I said, "My dear love, do you think Jesus is going to remove you home?" he replied calmly, "That seems now uncertain, I think the severe weather has brought me very low, and it may be a crisis, and from this point I may rally—or it may have gone too far." I said, "I know not how I can part with you;" he replied very sweetly, "We have lived a long time together, and for that we ought to be thankful. You have a good God to depend upon, and he will support you." I asked

him if Jesus was precious to him; he replied, "O yes." And wishing to draw him on, I said, "I think you must almost long to be dismissed from this suffering body." He replied, "O no, I do not suffer." The very great difficulty of breathing at times, with the least exertion, appeared to me agony, but he said, "No, it is not." All his anxiety was for me, he feared I should be laid up, by rising so much in the night—but God mercifully so ordered it, that no one else attended upon him to the last. He never uttered a complaint for himself, it was always, "God is dealing very graciously with us."

For several days after this he appeared better. The scenery round Hastings interested him greatly. He was a lover of nature, and in our rides as we looked at the different views surrounding the town, at times covered with snow, we pictured to ourselves how lovely they must be when spring had clothed the trees in verdure; but ere then he was removed to "sweeter scenes above." As he approached nearer to that world of light, he seemed to wish every thing bright and cheerful about him, and would ask me when I rose in the morning, to draw back all the window-curtains. There were three windows in the room, and one was close to the bed, and from it he could see the wide ocean spread before him, and enjoyed watching its dashing waves, or the calm lake-like appearance which it

often presented. During this week, for a few minutes at a time, he saw his friends, Mr. and Mrs. Childe; and one evening they took tea, but it was too much for him, he was quite unable to converse, and this distressed him.

On Friday morning, April 1st, he prepared his banking-book for Edward to take on his returning to Cambridge the following Wednesday. He called me to look over some accounts which appeared to puzzle him. I begged him to leave it all to me to settle; but he wrote a short note to his banker. It was beautifully written: he placed it with the book in an envelope, and directed it; and this was the last time he held a pen. He then gave orders to his son which he was to execute for him in Cambridge. There was no diminution in mental energy, or even appearance of his approaching end.

On Saturday morning when he came down into the drawing-room, he held the Cambridge paper to Mrs. B., and said, "You must be eyes to me to-day." He heard some of the town news and a portion of the parliamentary speeches, to which he listened for a while, but soon flagged, and then had for ever done with the affairs of this world. He appeared so very poorly, I asked if he should like to see his brother, from whom I had just received a letter; he replied, "O! no; I could not bear the fatigue of it. I wish to keep quiet." He went out for a ride soon after, and in his little chair shook hands

with his godchild C. C.; and this was the last ride he took.

Sunday morning, April 3. After a restless night, as I was undrawing his curtain, he said, "This is dear Mr. Adams's birth-day." He breakfasted as usual: when he had finished I sat by him and read the sixth chapter of the Ephesians and the nineteenth Psalm. He seemed very languid. I repeated that hymn, "Welcome! sweet day of rest," and "Thine earthly sabbaths, Lord, we love," &c. I said, "That was the language of your heart, for you dearly loved the sabbath." He quickly replied, "Not as I ought to have done." I then read a hymn which I knew he had never heard before. He listened very attentively, and asked to have two of the verses read to him again. When they were finished, I shall never forget the solemnity of his look and manner, when he said very slowly, "Ah! Harriet, the person who wrote that hymn could little know the worry and trials of a minister's life." The sorrow of his countenance when he uttered these words was truly affecting to witness. What connexion existed in his mind to call forth this remark, is difficult to conjecture; but as it was a remarkable circumstance, the hymn shall be inserted.

Invited to my Saviour's feet,
Gladly I go my Lord to meet;
To meet his happy children there
Assembled in the House of Prayer.

I go—but O! earth's trifles stay,
All vanities keep far away:
Begone, all foolish thoughts begone,
I go to meet my Lord alone.

The world is left behind, I go
To join the waiting church below:
The church triumphant shouts his praise,
And we'll respond in feebler lays.

The same Redeemer we adore,
Though *they* can sing His glories more;
We *see*—but through a veil—His face,
They *know*—the fulness of His grace.

Brought by that grace to realms of bliss,
They *know* how great redemption is;
They *see* through what a load of sin,
The Holy Spirit wrought within;

And how the Saviour's precious blood
Prepar'd them for the throne of God—
His robe of spotless righteousness
Became their bright resplendent dress.

Through sin and sorrow's path they came,
And we are travelling the same;
To Zion's mount we hope to come,
And praise with them in heav'n our home.

Almost immediately after he had heard this hymn he said, "Dearest Harriet, I must spend this day with you *alone, quite alone*—not even dear Edward with us. Mrs. B. and he must be in the dining-room all day, and I shall not come down till they are gone to church." Then for a few minutes he wished to be left to himself. I took this opportunity to put on paper some remarks he had made; but I was no sooner down stairs, than he called to me with a clear voice to come to him. After dressing—which this morning took a considerable time, from

increased weakness—he was not left as usual, but with difficulty walked down stairs. After resting a short time on the sofa without speaking, he requested me to read the fifth chapter of the second of Corinthians. I asked him the meaning of the second verse; he replied, "It is wrongly translated."

At twelve o'clock I gave him some bread dipped in tent wine; when he had taken some, he took the glass into his own hand, while I was kneeling before him, and in the most solemn, impressive manner pronounced very slowly but audibly, "The blood of our Lord Jesus Christ which was given for you, preserve your body and soul to everlasting life," and taking a sip himself, he gave it to me. After a pause, as he was silent, I said, "I trust we shall drink it together in our Father's kingdom above." He replied, "I trust so, and dear Edward with us." This was a most unexpected occurrence, and gave rise to a report that he administered the sacrament to his family; but that day he saw no one but myself and our kind nephew Dr. C. After remaining quiet some time, he requested me to read to him the hymn at the end of his favorite little book, "Come to Jesus." We had some nice conversation, as he was able to bear it; but most of the day he was very drowsy, and slept the greater part of the afternoon and evening. Before going up to bed he said, "I wish I could read that hymn to dear Edward to-night; I hope I shall; but, if not, do you read it to him."

As reference has so frequently been made to this hymn, it is well to give it at length.

"Just as I am, without one plea
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—poor, wretched, blind—
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come!

Just as I am, though toss'd about
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come!

Just as I am, thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe,
O Lamb of God, I come!

Just as I am, thy love unknown
Has broken every barrier down,
Now to be thine, yea, thine alone,
O Lamb of God, I come!"

Dr. C. assisted to carry him up stairs, and helped to undress him; but when in bed, and he could speak, he said, "O Harriet, do not have any help another night; we manage better by ourselves." This was the first time any one had been allowed in his chamber, and it distressed him.

When he had rested a little, I said, "May dear

Edward bid you good night; he has not seen you all day." "O yes," he replied. And when he came near, he flung his arms round his neck, and said, "I hope to have strength given me to say more to you another time: all I can say is, May God bless you, and keep you, and be your portion. I have had great comfort in you, and trust you will be spared for a blessing. Good night, my dear boy."

When we were quite alone, he requested I would read the last six verses of the 73rd Psalm—dwelling particularly on the 26th verse. Then, as if sensible of his approaching end, he asked me if I was prepared if any thing should occur; and then said, "Give my love to *all*." I asked, "Do you mean to every one you know." He replied, "Yes, but especially to those nearest and dearest to me." He mentioned none by name. When I was lying down he said, "May God bless our whole household, and every member of it." He held my hand the whole night, frequently pressing it: he was restless, and sometimes a little wandering, but in no pain. At two o'clock, after taking a little refreshment, he said, "Now let me hear the 125th Psalm." After reading this Psalm through, I repeated the 26th verse of the 73rd: "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever." He repeated with a clear voice and great emphasis, "*For ever*,—that will be a *long*

portion." I replied, "Yes, dear, and it will be *yours.*" He added, "Amen!"

He continued dosing till about six o'clock. After I was dressed, I sat by the fire to write a letter to our housekeeper at Cambridge, to give orders about airing the house, &c. He observed it, and asked to whom I was writing. I told him, and for what purpose. He made no remark *then*. Before breakfast he requested me to read the last chapter of Ephesians. I began at the 10th verse. After he finished breakfast, which he appeared to relish very much, he said, "Now read that chapter in the Ephesians again, for you omitted a large part of it." I told him my reason for so doing was, that I thought the first ten verses were not suitable to him. He replied, "I don't like to be irregular." While sitting by him he said, "Dear Harriet, *we* must not neglect moral duties in our family; we ought to set an example to others." Not understanding his remark, I said, "Dear love, I do not know to what you refer." He replied, "You need not have written home this morning, if Mrs. —— had attended to her duties; we must be particular in these things." I mention this to show how strongly he retained to the last his love of order, and the value he attached to the fulfilment of *common duties*.

This morning I tried to animate his views in prospect of the glories which awaited him, remark-

ing how many he would have to welcome him, and who would be his crown of rejoicing through all eternity. He shook his head, but made no reply.

Nothing he had ever done or said, appeared to give him the least comfort. As a sinner at the foot of the cross, he delighted to lie; and taking the comfort of the promises of salvation through the blood there shed, he appeared cheerful and happy. His whole conduct and experience in this peaceful close of a laborious and self-denying life, speaks volumes—carrying-out to the fullest extent, and showing the *reality* of those doctrines of full and free salvation through Christ, on which he delighted to dwell in the earnest and affectionate appeals he made to his parishioners from the pulpit—urging them from time to time, not to neglect this great salvation, as it was the only resting-place on a dying bed, and in the prospect of eternity. O! how many, many will remember those solemn appeals from their beloved minister: and his dying experience of their *reality* was very striking. The earnestness of such exhortations was observed to increase every year of his ministry. And latterly there was an elevation in his preaching, which seemed to foretel that he had "fulfilled his course."

Before dressing him this last morning, after appearing in deep thought, he said, "Read me one verse in Jeremiah; I think it is the 50th chapter and 20th verse." I read, "In those days, and at

that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found, for I will pardon those whom I reserve." "That is it," he said; "thank you:" and this was the last portion of God's word which he heard. In three hours after, he needed no longer this lamp of life, which had so often lit up his way through the wilderness; for he had arrived at the heavenly city, where the "Lamb is the light thereof."

The difficulty of dressing him this morning was great, but it was done without calling in help, which he so much dreaded. The day was fine, and it seemed to dispel the forebodings of the previous night, for he said cheerfully, "I think my health is improving." And this he repeated to Dr. C. whom I called to assist to bring him down stairs. He was very unwilling to be carried down in a chair; but to oblige me he consented. When he entered the drawing-room he put out his hand, and with a cheerful smile, and in an animated manner, said, "Good morning, Mrs. B.—a beautiful day." There was something in his look that morning, which we all remarked was quite unearthly, as though he had caught a reflection from the bright messengers, who were already on the wing to carry him home.

For the last few days, although there were no worse symptoms to alarm, except a daily loss of strength, there seemed a something undefinable,

which told he was approaching the confines of the heavenly world. Without imparting my feelings to any one, I silently felt each hour in the position of Elisha, watching every movement, seeming to hear a voice saying, " Knowest thou that the Lord will take away thy master this day;" yet we travelled on, with Jordan full in view, without daring to talk of the separation which was about to take place. I have very little doubt but that the same idea had filled his mind, which took such complete possession of mine, but I evidently saw he was reluctant to enter upon any subject which might disturb his serenity.

When seated on the sofa he enquired what time he might ride out. Dr. C. said, he would not consent to his going in the open chair, but he might take a drive in the close carriage at one o'clock.

Before his son went for a walk, he gave him a few more directions about his journey to Cambridge on Wednesday. He then took some bread dipped in wine, and was wheeled in a chair to an open window, We were then left alone, waiting as he thought, for his own little carriage; but instead of this, the chariot of fire and horses of fire, were on their way to take him from us. I saw no difference in his appearance, his eyes, which were fixed on the ocean, were as bright as ever. His breathing was not short, nor was there the least change observable in him. I sat by him with his hand

in mine, for nearly an hour and a half. I then asked him if he would take a little bread and meat for lunch, and have a chop for dinner; he nodded assent, but distinctly said, "a ride." This was the last word he spoke. It was nearly one o'clock. I rang the bell to order the carriage; but persuaded him to rest on the sofa before going. He pointed to the nearest one, and it was with difficulty he was laid upon it. He looked very sweetly; there was not the slightest change. I had no apprehension of what was near, until I put a small piece of bread and meat into his mouth, and found he did not receive it. I sat by him, took his hand in mine, felt his pulse—it beat faintly—stopped—then beat once more—he gave a gentle sigh—so gentle, I could scarcely hear it—and he was gone! What peace there was in that countenance, I can never describe—no appearance of death—but a calm, quiet sleep. His happy spirit had unexpectedly escaped from this scene of trial for ever—we were what he wished to be—*alone*. Dr. B. hearing I was alone, came up, but could only confirm the fact that he was gone. Until my dear son returned from his walk I remained; it was about half an hour. Oh how changed the scene! He had left his dear father cheerful, and able to converse, and now he was gone. To realize the fact was scarcely possible.

Had the wishes of the University, and Clergy of the Town been consulted, his remains would have

been brought to Cambridge, that the respect and affection with which he was regarded might be manifested by according to him the honours of a public funeral. But Hastings had been to him a land of Beulah 'ere he entered the celestial city—and Fairlight was his favorite place of resort, and was fixed upon as most in unison with his peaceful close.

Instead of hundreds attending his remains to their resting-place, which might have been in Cambridge or at Ely, he was followed only by those most dear to him on earth.

Mr. Perowne requested to perform the service; and the Inscription on his Tomb is as follows :

SACRED
TO THE MEMORY OF THE
REV. JAMES SCHOLEFIELD, M. A.
REGIUS PROFESSOR OF GREEK
IN THE
UNIVERSITY OF CAMBRIDGE;
CANON OF ELY,
AND FOR NEARLY THIRTY YEARS
MINISTER OF ST. MICHAEL'S CHURCH,
CAMBRIDGE.
WHO, AFTER A LIFE OF UNWEARIED LABOUR,
SPENT IN THE SERVICE OF
HIS
LORD AND SAVIOUR,
ENTERED INTO REST,
THE 4TH OF APRIL, 1853,
AGED 63 YEARS.

"WHAT THINGS WERE GAIN TO ME, THOSE I COUNTED LOSS FOR CHRIST."—PHILIPPIANS III. 7.

At the time of the interment at Hastings, the Clergy of the town of Cambridge met at the Rev. J. Cooper's Rooms, and drew up the following resolution, which was signed by the whole body, and forwarded to Mrs. Scholefield by the Rev. G. Maddison, the same day:

"At a Meeting of the Clergy, of the Town of Cambridge, specially convened in the Rooms of the Rev. J. Cooper, on Monday the 11th of April, 1853,

"It was unanimously resolved, that the Parochial Clergy of Cambridge desire to express their deep sense of the loss which has been sustained, by the inhabitants of the Town, and the Members of the University, as well as by their own body, in the removal by death of the Rev. Professor Scholefield.

"They desire further to assure Mrs. Scholefield of their sincere sympathy in the severe affliction with which it has pleased Almighty God to visit her, and they earnestly pray that she may continue to be supported and comforted by the great truths which her esteemed husband was permitted so long and so zealously to publish."

On Sunday, the 17th, there were funeral sermons in Cambridge, at the University Church in the morning, by the Rev. H. Venn; at St. Michael's

by the Rev. J. T. Perowne, and the Rev. C. F. Childe; and at Trinity Church, by the Rev. C. F. Childe and the Rev. C. Clayton. References to the event were also made in most of the Churches.

"Resolution passed at a Meeting of the Committee of the Cambridge Auxiliary Bible Society, this day:

"Proposed by the Rev. J. CLARK, Senior Proctor.

"Seconded by Mr. ASHTON,—that

"The Committee of the Cambridge Auxiliary Bible Society beg to record their deep sense of the loss which the Society has experienced in the death of the Rev. Professor Scholefield, one of its earliest and most zealous supporters, and who for many years, to its great advantage, held the office of Secretary.

"That a copy of the above Resolution be forwarded to Mrs. Scholefield, with an expression of the Committee's sympathy in her deep affliction."

"*April* 14, 1853."

Forwarded by the Rev. J. D. Ridout:

"That the Committee of the Cambridge Clerical Society, have, with the deepest regret, heard of the death of the Rev. Professor Scholefield; and while they are sensible of the loss which the University

at large have sustained, they desire to express their deep sorrow in behalf of this Society, to whose interest, from its foundation, Professor Scholefield devoted so large a share of his valuable time, and whose object he lost no opportunity of promoting. Also, that a copy of the above Resolution be forwarded to Mrs. Scholefield.

"*Christ's College. April* 27, 1853."

CHAPTER XV.

CHARACTER.

THE character of Professor Scholefield was but little understood; and although it is far from my wish to overdraw it, justice to his memory calls upon one who knew him best, to give a sketch of it, as it *really* was; and I gladly avail myself of the kind permission of friends for the insertion of letters; that their view of him may be seen to correspond in some measure with my own.

It required a thorough knowledge of his disposition, which was naturally reserved, fully to appreciate his character. It has frequently been remarked that in some points it resembled that of the prophet Elijah; and in others, that of St. Paul. And it is not perhaps too much to say, that had he been placed in the same circumstances with these eminent servants of God, he would have risen to the arduous duties to which they were called. Like the Prophet he shrank from no duty through fear

of man. Wherever duty called him, he went: and in firmness and decision there was likewise a similarity of character. There was in him no compromise of principle, to favour even a friend; and he did, what few friends have courage to do, showed himself a sincere one, in never shrinking from reproving in others what he saw to be wrong, through a fear of incurring their displeasure.

This sometimes gave an appearance of harshness; but many, I doubt not, will look back to these timely reproofs, as the greatest tokens of his affectionate concern for their welfare. From some he afterwards received grateful acknowledgments. Another point he attended to was, never to hold out a promise of bestowing a favour, &c., without feeling pretty certain of being able to fulfil the promise. Thus he gained the confidence of his friends. He was no flatterer: if he bestowed praise, it was deserved. These cautious features in his character, prevented him from being generally popular in the world. He detested anything like deceit to gain popularity.

The consciousness of integrity of purpose, and the approbation of God, were paramount to all else in his esteem. He felt almost indifferent to the opinion of others upon his conduct, when he knew he was acting right. He has sometimes been urged upon to explain circumstances, to prevent being evil spoken of; but his reply was, "I have not

time to explain my *motives*, and make others acquainted with them; *they* must be learnt by the turning-up of the event: I have acted according to the dictates of my conscience, and there I must leave it."

On one occasion he was unjustly accused of unkind conduct towards a friend, and for months laboured under this reproach, when he had not even the slightest idea that such an offence had been given by *any one*, and it was by mere accident he even heard of it. This gave him no serious concern. He has left behind him the copies of two letters which he wrote in explanation to this friend, and most beautifully would they shew the *real* friendship he felt for him, and the anxious wish he had to set all differences right. But delicacy forbids their appearing—as he would have shrunk at the thought of shining at the expense of another.

His capability of bearing much that was painful and distressing was frequently tested, and the calmness and dignity with which he bore repeated insults, will be remembered by many, and raised him in the estimation of the wise and good.

The last anniversary sermon of his appointment to St. Michael's, (the notes of which have been given,) was truly affecting. This sermon was preached in anticipation of its being the last address of this kind they would ever hear from his lips; and this it proved to be. To many of his

parishioners, as has already been observed, he was fondly attached, and they suffered with him and for him, in all his trials. Some of the Church Restoration Committee were among this number. But the unhappy spirit which prevailed amongst others, extended to every transaction in the parish.

Without entering into particulars respecting the choice of a new organist (a vacancy having been made by the lamented death of Mr. Robson, who filled the office for many years, and for whom Professor Scholefield had a high regard) which would be both painful and unnecessary: the effect was, that he was doomed to go Sunday after Sunday to church, not knowing whether the organ could be used, in consequence of the contention which prevailed. It is right to say there was no blame attached to the present organist.

One Wednesday evening, when preparing to go to church under these circumstances, he repeated the following line in a hymn of Mr. Newton, "Far from this world of toil and strife," in such a touching manner, that can never be forgotten, and is too affecting to dwell upon. But the circumstance is mentioned as indicating *one* of the many jars which loosened his ties to the charge he once so delighted in, and made him long to be away.

It may with truth be affirmed that he possessed a heart capable of the warmest affections, and used "hospitality without grudging." For many years

after our marriage, our house was a sort of hotel for the reception of friends from all parts of the country: they always met with a welcome. But during the last few years, there was a visible shrinking from company, and he would express his feeling, that the weight of a straw would sink him. But yet in *work* he did not relax.

In reference to his kindness to the undergraduates which has been stated, there was however in his manner sometimes a gravity and even the appearance of severity and pride, which greatly awed some timid minds, and prevented them from feeling at ease in his presence. The following quotation from a letter of his early friend, Mr. Bartlett, to which some allusion has already been made, will explain this part of his character.

"There is an incident in my intercourse with your beloved husband in after life, with which I believe you are not acquainted.

"Nearly twenty years ago, when my eldest son was an undergraduate of Trinity, I learned from him, that although the Professor was extremely kind and affable to him, as the son of an old friend, he was considered cold and haughty towards the undergraduates as a body, The same thing was afterwards hinted to me from other quarters; and some of his most valued friends lamented it as a bar to his usefulness. One of these indeed, inquired whether I could not, *as a very old friend*, take the

liberty of communicating this feeling on their part to the Professor. Now, although I could not but feel the delicacy of the task, I did take an opportunity when the Professor was our guest, and the conversation turned upon the Friday Evening Lecture, to open the topic, and express my conviction that his usefulness would be greatly augmented, and the value of his instructions more justly appreciated, if, in addition to the learning and research he brought to bear upon them, he would mingle in his intercourse with the undergraduates, more apparent cordiality, and suavity of manner.

" My remarks were listened to with the greatest patience, and received with the greatest kindness. He admitted that there was just cause for them, and expressed himself very briefly, but in a truly beautiful and Christian spirit; and without for a moment presuming to conclude, that the observations I had made, almost with " fear and trembling " produced the desired result, I was assured at a subsequent period, that a more condescending and friendly manner characterized the Professor, when addressing the junior members of the University."

In Professor Scholefield's undergraduateship there was a more marked line of distinction drawn than at the present day; and I have often heard him describe his feelings of reverence amounting to awe, whenever he had to approach any of his superiors, and this might in some degree influence his own

conduct; as he had sometimes to lament the want of respect in the expressions which some young men used, when speaking of the College authorities.

In principle he was strongly attached to the Established Church of England. Its beautiful scriptural services were his delight: and he never deviated from its forms, but strictly observed the Rubric.

For the last few years he omitted the sentence, "Glory be to thee, O Lord," which is generally used before the reading of the Gospel in the Communion Service, as it is not to be found in the Second Liturgy of King Edward the Sixth, which is the one in present use.

Never did he use an extemporary prayer in the pulpit, though perhaps few might have greater temptations to do so, from his great command of language: but he preferred the Collects to any other human composition. Parts of the Liturgy were used in our family worship during our visit to Hastings, instead of any other form of prayer. He had been unequal to lead family worship for nearly two years, reserving his strength for public duties.

The very high idea he entertained of the obligation of Christians to fulfil *positive duties* was another marked feature in his character, and never more strikingly exemplified in his own practice than at the close of 1851, when we were at Brighton, just before Christmas, and when he was preparing for

his public Lectures for the next Lent Term. He was remonstrated with on the danger of attempting them in his present state of health. His reply was, "I would rather give up preaching, than my lectures; *they* are evidently my duty—preaching is not, if I am unequal to it; but my public office in the University I must fill, while I hold the Professorship." And he went through all the Lectures without omitting one. He held the office of Greek Professor from the year 1825 to 1852, and only omitted four courses during those years.

He possessed also a strong conviction of the importance of maintaining every rank of life in its proper place. Honour to whom honour was due, he cheerfully accorded, and sometimes went beyond this in his own case in "esteeming others better than himself." And, on the other hand, he was equally desirous of maintaining a proper line of conduct towards those in stations beneath him. As regarded servants, this was very visible. No servant could take a liberty with him: he never in any degree spoke familiarly to them; and often expressed surprise at the contrary manner he witnessed in others. When he heard a complaint that a domestic had behaved improperly, he would say, "Whose fault is it? Have you not taken that servant *out* of his, or her proper place, and now they are taking advantage of you." He has frequently remarked, that half the mischief in the world origin-

ated in speaking of persons or things in the presence of servants, and their misrepresentations of what they had heard.

He was ever watchful for opportunities to make the passing events of the day subservient to the public good, and generally took occasion to bring before his congregation any important transaction which might be improved for their benefit.

It has been observed that in reproving the faults of others, where it might be beneficial, he was unflinching; it may also be said, that not only in reproving, but even in exposing their faults in extreme cases, he was likewise unhesitating. A remarkable instance of this was the public protest which he made against the enormous sin of duelling — when his favorite the Duke of Wellington (then Prime Minister of England) fought a duel with the Earl of Winchelsea in 1829.

This great man was beloved and honored by Professor Scholefield beyond all others. But the higher the character of the delinquent, the more important did he deem it to be open and decided in denouncing the crime. Never will his sermon on the occasion be forgotten by many who were present,—and on leaving the church, some were heard to say, "Well, the preacher cannot be looking for a bishopric or even a living after this." No hope of either would have weighed an atom in his straight-forward mind. The effect of such an example in the first

man of the realm, upon the nation at large, he deemed awful, and dealt with it accordingly. But this was a painful effort to him—and done from a sense of duty *only*—he loved and revered this great man as a soldier and statesman—and sometimes when speaking of the Duke, if any one inquired What Duke? He would reply with quickness—"THE Duke—there is but one."

It was a remarkable circumstance, that on the very day, and at the very hour, when this great personage was passing out of this world into eternity, he was feasting his eyes at the panorama of his battles, following him through them all with intense interest. This circumstance he marked in his pocket-book after his return home.

During the Duke's illness, he was much upon his mind, and not forgotten in his prayers.

The Scriptures tell us that "the effectual fervent prayer of a righteous man availeth much," and the removal of such is always a severe loss. In his instance it is peculiarly so, for he seldom omitted to pray for his friends—never if they were in affliction. Few amongst them are aware of his fervent intercessions for them. Our immediate neighbours shared in them also. One excellent lady, whose residence was close to our own, and whose life had been spent in acts of benevolence, was, for several months laid upon a bed of sickness; and daily did he remember her at the family altar. Our son, who

was then a mere child, one day said, "Mamma, I am sure Miss Wheelwright will recover, God must hear Papa's prayers for her."—They were heard—but not answered in her recovery. She had a joyful entrance into her long-looked-for home.

In personal exertions for the public benefit, or in giving advice in the formation of plans to effect this, he was ever ready. And when his friend Bishop Perry proposed his noble undertaking for the spiritual benefit of Barnwell, by the erection of two new churches, and schools, and afterwards parsonage-houses, he encouraged him in every possible way, and in all these schemes he was a most indefatigable helper. He was the main moving-spring in effecting the prevention of the Railway Company from passing their trains through Cambridge in the middle of the day on Sundays. Many of the Heads of Houses were stirred up to effect this, and highly did he honour those of them who kindly allowed him to use his influence with them in this cause which he had so much at heart, and for which he laboured greatly. The town is thus kept quiet from ten in the morning till five in the evening.

The entire closing of the Post Office on Sunday, he laboured to bring about; and when it failed, he not only availed himself of the liberty given to those who desired not to participate in this evil, but urged upon his Parishioners from the pulpit to shew

their regard for the Sabbath, by abstaining from receiving letters on that day.

Another instance may be named of his desire to set an example of honoring the Sabbath. It was suggested by a friend, that he should turn his attention to the case of the poor fly-men, whose occupation prevented their attendance on the church services. He could do but little to hinder this evil, but by the disuse of them himself, and this he at once determined to do. One Sunday evening being very wet, and he quite unequal to the walk of nearly a mile through a pouring rain, he was entreated to have a fly sent for, and reminded, that on former occasions he used to allow it. He quickly replied in the words of Job, "If I have done iniquity, I will do so no more." And afterwards nothing could persuade him to violate this resolution while in health, and then, when anything rendered riding to church necessary, he did not scruple to make use of his own carriage, because by that, his servant was not prevented from attending church. But he would never hire a conveyance to the last.

Few persons would be disposed to dispute his powers as a preacher; but so anxious did he feel to "win souls to Christ," and fully to preach the doctrine of the cross as the only way of access to God, that he never lost sight of it. To village congregations his sermons were so plain, that a child

might understand them, and those persons who were drawn to hear him as a learned man, were often disappointed by the simplicity of the sermon.

One little circumstance which shewed the idea strangers entertained of his preaching, is worth remarking:

He was invited to spend a few days with the late Rev. Marmaduke Thompson, an excellent aged parish priest; who, though then unable to take the duties of his parish himself, had them supplied by a valuable Curate, whose preaching was most acceptable to the people. The importance of every sermon appeared so great in the estimation of this venerable Pastor, that although he and his family much desired to hear their learned visitor, he would not gratify himself, or them, at the expense of his parish; feeling impressed with the idea, that a sermon from the Professor would rise above their comprehension. His excellent wife communicated these fears to me, and met with the encouraging assurance that they were groundless: Thus encouraged, he ventured to ask him to preach in the evening. The sermon was so plain and interesting to his poor flock, that on returning from church, he confessed the fears he had entertained, and the delight he felt, that his people had been so richly fed with the milk of God's word.

But it was not to village congregations only that he preached with simplicity. In the Cathedral at

Ely, his sermons proclaimed the same unvarnished truths. The last sermon he delivered there, was perhaps the most simple, from St. Luke x. 41, 42. On his return home, he remarked, that he felt almost ashamed to have preached such a sermon in such a place, and when afterwards told that both the Dean and Mrs. Peacock had expressed with great warmth how deeply they were interested in the sermon, he was surprised and gratified. The Dean has given permission for this testimony to the value he set upon his ministry.

I never remember his feeling satisfied with any sermon he ever preached. He aspired only to be able to say with the Apostle, "We preach not ourselves, but Christ Jesus the Lord."

The following letter from his youngest brother will not be misplaced here. He had ample opportunities of seeing the character of this loved relative in every possible position, having been educated by him, and residing under his roof from the age of fifteen till he took orders.

"*Billesdon Vicarage, July* 4, 1854.

"My dear Sister,

"To relate any incident in the life of my most dear and venerated Brother, the late Greek Professor, is almost more than I dare attempt. Indeed upon the receipt of your letter, it was my first re-

solve to refuse you firmly, and even now I comply with the greatest reluctance.

" In his character, simplicity and devotion were singularly blended together. He believed that the Gospel required not the embellishment of human learning, and hence his ' speech and his preaching were not with enticing words of man's wisdom.' It was, I am convinced, more or less, an effort with him for conscience' sake, whilst to him belonged an eloquence as natural as utterance itself.

" In confirmation of this statement, a circumstance may be adduced, which occurred as long since as the year 1816, or 1817, when he could have been but a young clergyman. It was at a meeting of the Church Missionary Society in the Town-hall, Cambridge, on which occasion a large number of the clergy were expected from a distance. The day commenced with heavy rain, and only two or three of the speakers in consequence arrived to breakfast, and assisted in drawing up the several motions. With them, it was evidently an object to prevail upon him to move or second one of the resolutions; but this he resolutely declined to the last, on the plea, that others would certainly arrive presently, and that he was not fresh to the Cambridge people. The rain however did not in the least abate, and the meeting, which was most numerously attended by all ranks, commenced with not more than four or five speakers, who were thus not very

well prepared for that which was before them. . . . . In this dilemma, the chief hope of all seemed to rest on a reinforcement on the platform, which by circumstances was prevented from coming; and thus the meeting for a while dragged on its heavy length, until some undergraduates of the University gave unequivocal demonstrations of dissatisfaction, in which the company present seemed more or less to participate. This Society, it is true, has since waxed strong, and 'stretched out her branches to the sea, and her boughs unto the river.' But being then in its infancy, it was an object of his most tender concern and regard; and seeing the critical position of affairs, he instantly rose to propose a motion to which the name of an absent clergyman had been affixed; and for about an hour and a half poured forth such strains of eloquence, as charmed and delighted the whole assembly, and they received each succeeding sentence with peals of approbation, from which they would not be restrained, though he repeatedly, and that most earnestly, entreated them to allow him to proceed. And well I remember, on descending the Town-hall stairs, hearing this remark made by one of the audience, 'It will take more than this generation to forget that speech of Mr. Scholefield's.'

"Another instance to which I would refer, is one, which occurred soon after the year 1830. And I mention it as tending to prove that whatever

opinion may have been formed of him, he was in reality 'swift to hear, slow to speak, slow to wrath,' and one who 'refrained his soul and kept it low.'

"He had been requested by the Venerable the Archdeacon of Ely, to convene, and (as he could not attend himself) to preside for him at a Meeting of the Clergy of the Archdeaconry, in St. Michael's, Cambridge, for the purpose of deliberating on the propriety of sending up Petitions to Parliament against a measure then before the Government, relative to Ireland.

"At the time appointed, a large assemblage of the Clergy met, which was immediately adjourned from the Vestry to the Chancel of the Church, the latter being quite full.

"Before, however, the purport of the meeting could be brought before them, a Dr. of Divinity persisted in proposing a resolution diametrically opposite to that which it was the anxious wish of the Archdeacon should be carried,—and my Brother was challenged as official, I believe more than once, to stop such a proceeding,—in limine. He met however, every demand of the kind, with perfect silence.

"The resolution was therefore proposed,—but not one of the Clergy (though requested by the Dr.) rose to second it,—and then, in the most calm manner, my Brother said, 'As no Clergyman pre-

sent will second that motion, we will now proceed to the business of the day.' The Dr. was desirous of withdrawing instantly from the Church, but could not, as in removing from the Vestry to the Chancel, he had lost his cap and gloves, which for some time could not be found. It is almost needless to add, that, when during that interim a Clergyman began to upbraid the Doctor for the irregularity of his conduct, he was at *once* called to order, and silenced by my Brother. The whole case attracted considerable notice, and the Christian Advocate of the time, himself no partial judge of human nature, remarked afterwards, that the Professor had on that occasion added laurels to his brow, and that he should always highly esteem the man who could conduct himself with so much forbearance.

"His charities, public and private, were liberal, and were out of proportion to his means—and this induced, not a few, even among the clergy themselves, to regard him, rather as a public almoner, than as in truth he was, a distributor of his own benevolence; and those who were in some respects his adversaries, frequently found that their differences formed no barrier to his bounty; need and necessity once made manifest and blameless, was to him 'an end to all strife;' and his personal feelings invariably yielded to the divine command, 'If thine enemy hunger, feed him.' Several remarkable examples of this might be given, by

which 'the dead that are already dead,' were benefited; but as the publication of the same would compromise the feelings of the 'living which are yet alive,' they are only thus cursorily alluded to.

"Praying that God may give us all 'grace to follow his good example, that with him we may be partakers of his heavenly kingdom,'

"I am, my dear Sister,

"Ever very affectionately yours,

"JOSHUA SCHOLEFIELD."

It was a remarkable circumstance that the very first business Professor Scholefield was called upon to transact in his office as Canon of Ely, was to institute a clergyman to the Incumbency of one of the livings attached to his stall. This gentleman had been chosen by his predecessor Dr. French, and he felt no difficulty in confirming the appointment. In the autumn of 1852, the living was resigned by the above clergyman, and in consequence Professor Scholefield was again called upon to fill up the vacancy, and this was the last business transaction to which he ever attended.

The following letter to the friend whom he nominated will shew the interest he felt in it.

" *Cambridge, Oct.* 11, 1852.

" My dear M.

" In answer to your letter received this morning, my health will not allow me to do more than express the satisfaction I feel in the prospect of committing the Parish of Lakenheath to the hands of one, whom I have every reason to believe worthy of so important a trust. I forward for your perusal (which please to return) a letter which I received from the Dean on Saturday morning, which will shew you the prospect you have of encouragement and co-operation from the Chapter.

" Believe me, dear M.

" Very faithfully yours,

" James Scholefield."

Another letter to the same, shews that his faith and patience were to be exercised on this (to him) important matter.

" *Hastings, Dec.* 7, 1852.

" My dear M.

" Though I hope my health is improving by the *entire rest* of this place, I am obliged to decline all letter-writing, and should particularly wish to excuse myself from writing any unwelcome intelligence. But there is a little cloud of uncertainty hanging over Lakenheath, which I hope will soon pass away, and come to nothing.

"Still it is right I should name it to you. I am not able to go to the Audit, but a line from the Chapter Clerk, says, 'Mr. —— seems not quite determined on resigning the Vicarage.' I am sorry for this vacillation, but still Providence will overrule all.

"As soon as I hear anything further, I will lose no time in informing you.

"Our united kind regards to you all.

"Believe me, dear M.

"Affectionately yours,

"JAMES SCHOLEFIELD."

Shortly after this little disappointment, he had the satisfaction of finding that the living was open to his friend, and thus his mind was at rest on this subject.

The disposal of this small piece of preferment gave him, I believe, far greater pleasure than he had derived from any emolument which he had received from the stall. This town, from circumstances, had been much neglected—and the full confidence he entertained in the wisdom and zeal of the clergyman he was placing there, gave him heartfelt joy, and he often talked of the anticipated pleasure of witnessing its improved condition.

The kindness evinced by the Dean in this affair, was well appreciated by him; and he frequently spoke of it during the last few weeks: and many

expressions of affectionate regard for him, and his brother Canons escaped him throughout his illness; and had he been spared, he purposed remaining at Hastings, till the time of his next residence at Ely in June.

In tracing the active and useful life of Professor Scholefield, combining as it did, such a multiplicity of opposite and difficult duties, and these various labours so faithfully and punctually performed, there will be found much to astonish and admire. Yet there is still something more striking and beautiful in the quiet, submissive spirit with which he laid them all aside, when called upon so unexpectedly to do it. There was no previous preparation of mind for such a call. It has often been said, that it is easier to *do* the will of God than to *suffer* it. And after such an active life, before any symptom of illness was *felt*—to be told he must resign preaching and all active work, was a blow he was not prepared for—but there was no repining—no hesitating—it was all right in his estimation, because God had ordained it. For six-and-twenty years he had enjoyed perfect health, and had not been confined to his bed for a single day, nor was he to the last; and though his strength had been declining, as he expressed it, there was no illness *felt*—nothing to alarm him. Those friends who knew him in health and vigour, could scarcely believe that this quiet submission belonged to his charac-

ter. They could realize him dying in the pulpit, or burning at the stake—but to be cheerfully contented to be laid on the shelf, appeared a new feature in his character.

The secret of this may be traced to the daily habit of his mind to conform his own will to the will of God. "Thy will be done," was his constant petition, and though no one enjoyed with a greater zest the gifts of God's bounty, he felt prepared to resign them at any moment if called to do so. Numberless instances occur to me of his submissive spirit in trying circumstances—but I cannot remember a single instance, in which he appeared to murmur at any dispensation, however trying. "The ways of the Lord are mercy and truth," was his firm belief, and therefore he could confide in Him and His appointments.

It is greatly to be regretted, that he kept no copies of his own letters to those who sought his counsel. Numbers of such must have been written, and a valuable collection of *deliberate, sound* advice might have been given. But he thought too little of himself, and the value of his judgment—he lived and acted for the day: and when requested to print sermons, &c. his reply was, "I am only ashamed I have published so much."

In illustration of this, I will refer to a sermon he preached at Ely, on the Sunday morning before the opening of the Great Exhibition, from Dan. xii. 4.

"Many shall run to and fro, and knowledge shall be increased." After the service, in walking down the Cathedral, the Dean urged him to publish the sermon immediately. In the evening of that day, he looked it over, and I felt a hope he was going to accede to the Dean's request, for he placed the following title to the sermon—"Knowledge Increased: The Spirit of the Age developed in the Great Exhibition." But he afterwards relinquished the idea, remarking in his usual way, that his "duty was to preach, and not to publish."

The concluding part of the sermon is, however, so beautiful, that although it may be misplaced, it shall be inserted here.

"In conclusion, Brethren, before we commit ourselves, as many of us perhaps are about to do, to the excitement connected with the extraordinary circumstances of the present week, let us take with us a word of practical admonition to prepare us for a right use of the occasion. Let us bring to it a *mind deeply impressed with a sense of the transcendant value and paramount importance of the true wisdom which is from above.*

"Doubtless *knowledge will be increased,* and many temporal interests promoted, by this wonderful combination; but will *happiness* be increased? Will *religion* and virtue be advanced? Let us remember that the vast multitudes who will come together from all lands, will bring amongst us a great influx

of false religion and infidelity, by which the morals and religion of our nation will be exposed to serious perils; and, as a nation, it deeply concerns us, not only to guard with a godly jealousy our national faith and national character against these dangers, but to let our light shine before men, and as far as possible to communicate moral and spiritual benefits to strangers visiting us from foreign lands; to show them the *more excellent way* of a sounder faith than they have been taught, and to set before them the high standard of that *pure and undefiled* religion to which above every thing else, under God, we are indebted for our pre-eminence in morals, in happiness and in freedom.

"Let not a nation so favoured as we are, be content to show them, as Hezekiah did to the king of Babylon's ambassadors, our *silver and gold, and the house of our armour and our treasures*, the trophies of our greatness, and the triumphs of our intellect in art and science and warlike enterprizes; but, as Hezekiah had a greater treasure than all these things, though he lost sight of it on that occasion (for it is said of him that *the fear of the Lord was his treasure*), so let us show forth before the eyes of inquiring strangers our Christian character, and those high and holy principles which after all constitute the real secret and strength of our national greatness.

"Nor are there wanting on this occasion certain

visible developements of these principles to exhibit the practical working of our national Christianity. For at the very moment when this vast concourse is brought together for a purpose both legitimate and laudable in itself, but yet limited in its objects to the things of earth and time, other organizations upon no insignificant scale are gathering together their multitudes also, but with purposes and aims exclusively directed to the imperishable interests of eternity. To publish the glad tidings of salvation to perishing sinners—to spread its glorious record in all the languages of our fellow-men—to send abroad the preachers of the word of life to those who *are sitting in darkness and the shadow of death*, and so to gather them into the fold of Christ—these are objects, brethren, however, little dazzling in the unostentatious and "noiseless tenor of their way," which yet the angels in heaven rejoice over, and the triumphs of which will be proclaimed in the songs of eternity.

"Let us not then be so absorbed in things which *are to perish with the using*—however for the present attractive and imposing—as to forget those incomparably higher concerns which involve the salvation of men and the glory of God. Let us *use the world as not abusing it*, and "so pass through things temporal, that we finally lose not the things eternal," remembering always that our noblest treasure is to be *rich towards God*, that our truest honor

is the honor that cometh from God only, and that our highest wisdom is, *to be wise unto salvation through faith in Christ Jesus*, to whom, with the Father, and the Holy Ghost, be praise and honor and glory for ever. Amen."

CHAPTER XVI.

CHARACTER DRAWN BY FRIENDS IN THEIR LETTERS OF SYMPATHY.

QUOTATIONS from a few out of many letters of condolence from some of his friends will be interesting, expressing, as they do, the value they set upon his character, and each pourtraying it in the light in which it appeared to them.

FROM THE REV. GEORGE WARNER.

"*Torquay, April* 8, 1853.

"With deep regret for my own loss, for yours, and for that of the Church of England, I read of the removal of my revered friend, in the *Record* of yesterday.

"What will Cambridge do? What will you do? The gracious and all-sufficient God, who for so many years made your husband utter consolations

to the weary, and truth for the ignorant, with the 'tongue of the learned,' knows and will provide."

FROM THE REV. H. VENN.

"*Highbury Terrace, April* 10, 1853.

"I look back upon the career of your dear husband, and praise God for giving to the Church such a light and pillar in these critical days. We would have desired indeed, that his great reward might have been deferred somewhat later, and yet he has long since earned the title of a faithful servant, and desired no inferior honour to that of the Saviour's *presence.*"

FROM THE REV. J. HATCHARD.

"*Plymouth, April* 9, 1853.

"The papers have informed me of the departure of your beloved husband from this vale of tears to the kingdom of eternal glory. I desire, in my own name and that of my dear wife, to offer our united and most cordial expressions of sympathy, and fervent prayers that our gracious God, who doeth all things well, will be pleased to support and comfort you.

"Perhaps, amongst your dear husband's friends, few have known him so long as myself—it being full fifty years since our acquaintance originated;

and amongst the many Christian brethren with whom I have been brought into contact, very few, if one, has always shone so brightly in my estimation.

"His firm, unshaken, sound, solid piety, and zeal for the promotion of his Master's cause and the good of souls, has been a very edifying spectacle to many; and I doubt not, he is now with not a few to whom his powerful ministry was blessed, and many more will join him in eternal praises to God and the Lamb.

"For myself I can say in truth, that amongst my ministerial brethren, no removal has caused me such grief as that of your departed husband; at the same time, whilst for the church on earth we mourn, neither *you* nor any other believer could desire to have him again brought to this world of sin and sorrow, now that he has entered upon eternal life.

"He has worked *well* amidst all the crotchets and vagaries which, during the last thirty years, have disturbed the Church. He kept to the good old paths of the word of God, and of the Reformers of our Church; and the stability of his course, and the fervour of his piety, and his power of administering the word of the Lord, have met in this life a great reward. But Oh, what in comparison to what he has already seen, and yet will see, at the right hand of God, in the result (under God) of his min-

istrations! He was not permitted to labour in vain, nor did he spend his strength for nought.

" A great man hath fallen in Israel; but, for all that he was and did—be *all* the glory ascribed to his Master."

Mr. Hatchard writes again:

" It was always a time of great mental and spiritual refreshment to meet him, for he possessed in an eminent degree a *sound* mind, with a truly devoted heart. His conversation was always good, to the use of edifying. I must add, that on those occasions, where I have been present, when he conducted family prayers at his own house, Dr. Chatfield's, in my own residence, and at our friend's at Teignmouth, my mind has been especially cheered and enlightened by his able expositions of scripture, and holy fervour in prayer, in both of which he appeared as a man of God thoroughly furnished for this good work, in a greater degree than almost any of those brethren in whose domestic devotional exercises I have joined.

" To my former slight references made to what had long occurred to me as some of the most prominent features in the character of my late dear friend, to these I would add a reference to his high appreciation of the incomparably Christian character of the doctrines and polity of the Church of England; one of the most powerful defences of which

it was my pleasure to hear him deliver in the pulpit of our mutual friend, Mr. Rashdall, at Bedford Chapel, Exeter. Greatly should I have rejoiced had that sermon been delivered, not only in my own church, but from every pulpit in the neighbourhood, in which the errors of the "Plymouth Brethren" were in repute.

"Upon occasion of meeting Professor Scholefield I urged upon him to send forth that valuable sermon from the press; which, to my regret, he expressed himself unable to do, not having notes of it in his possession."

FROM THE REV. W. CLARKE.

"*Haslingfield, April* 26, 1853.

"I scarcely ever remember to have felt the death of a friend so keenly and so continuously, as I have that of my much valued and much beloved friend. In fact, I entertained such a hope that he would be restored to us, that I cannot yet realize the event!

"But to subdue my selfish feelings, I am wishing and endeavouring to realize more of his *now* glorified rest and happiness. O this consolation should be sufficient to subdue all selfish feelings, and to rejoice on his account, that had we the choice we would not wish him back to sojourn here again with us in this wilderness of sin and painful trials.

I feel assured, my very dear and sorrowing friend, that had even you the choice, your affectionate response would be, 'O! no.'

"Your cup, my dear friend, is to nature's taste perhaps one of the most bitter; but you have in yours much, yea all to sweeten that cup. The departed servant of the dear Redeemer had served his Master two *full* lives of no ordinary length, and is then taken most sweetly to be with his Master for ever, where he is in possession of those visions vouchsafed to the Apostle, such as his tongue could not give utterance to. With this consolation, the greatest that can be vouchsafed to a bereaved and left pilgrim, you have, my very dear friend, added your faithful promise of Him who hath said, 'I will not leave you comfortless.' That that promise may be experienced by you and by dear Edward, in the fullest measure, is the sincere prayer of your truly sympathizing and

"Affectionate Friend,
"WILLIAM CLARK."

FROM MRS. MACKENZIE.

"*Belmont, Edinburgh, April* 28, 1853.

"Your last letter had filled me with hope, not so much of his being restored to perfect health, or to the power of labouring in the public work of the ministry, as of his being long spared in improved

health to bless with his wise and heavenly love, not only his own people, but many a weary pilgrim in this world of suffering and sorrow; but the Lord our God has willed it otherwise, and hath he not done all things well!

"How thankful do I feel that I was permitted to see him in October, when I was in Cambridge. Never shall I forget the effect on my own spirit of that happy smile, that sweet heavenly converse. It will ever be one of the most hallowed remembrances of my life. . . . .

"How blessed the thought that he now rejoices in the full knowledge of the glory of that dear Saviour, whose love shed such a peaceful radiance over him, even when known only in part in all the dimness of this world!

"May you be supported and comforted by this conviction, and by the felt presence of Him, from whom neither sorrow nor death can sever his own people."

FROM THE REV. T. E. W. BLOMEFIELD.

"I look back with much thankfulness to the many profitable hours I have been permitted to spend in St. Michael's, and on Friday evenings; and I trust the deeply spiritual, clear expositions of Scripture, which I used to listen to, were not in vain.

"I certainly consider your dear husband's expositions as some of the greatest privileges I enjoyed at Cambridge; and I trust many will be able to testify to the good they have derived from them.

"I have sent off by this post a MS. book of notes, which I took at the time of the Professor's Friday exposition of the Ephesians: having them by me, I do not like to keep them back." . . .

FROM THE REV. E. GILLSON.

"Your dear husband and my dear child Fred. were about entering into rest together; the former to reap the blessed harvest of a life of glorious service in his Master's vineyard—the latter nipped in the bud of promise, which was just beginning to blossom. But it is all well.

"I cannot tell you how much I have felt for you, and for the loss of one so greatly valued. There was not a human being in the world to whom I owed so much, and for whom I felt a greater regard." . . .

FROM THE REV. DR. ROBINSON.

"I cannot but feel it due to the memory of my late valued friend Professor Scholefield, and to the regard I entertain for him, to bear my testimony to his sound judgment, and Christian courtesy as Editorial Secretary to the Parker Society.

" During a period of more than three years, in which I was in almost constant communication with him in that character, it is most gratifying to me to reflect, that not a single instance occurred of any difference of opinion between us, even upon any points whatsoever: whilst his clear judgment, and practical application of it to the business in hand, together with his unvarying kindness to those, who like myself, were connected with him in the Editorial department of the Society, have left an impression which will not soon be forgotten."

In a subsequent letter addressed to the Rev. W. Selwyn, Dr. Robinson states, that " Professor Scholefield was appointed a member of the Council of the Parker Society for 1841-2. His name is the 81st amongst those of the early subscribers. In the following year he edited the works of Dr. Pilkington, and undertook the general superintendence of the printing of the Society's volumes, which were printed at the University Press, and this he did without any expectation of being remunerated;" and my informant the Rev. Mr. Ayre of Hampstead, the Secretary of the Society, adds, " I think I may say that amidst the difficulties of our outset, if he had not taken great pains in this respect, we should hardly have been able to establish ourselves. In August, 1844, he was elected to be one of the Editorial Sub-committee. In November, the same year, on my proposal to the Council, Professor

Scholefield was named as the *one* member of that Sub-committee who was to have the final revision of the sheets—nothing to be printed off without his signature—at the same time a sum of £70. was voted to him for his great services, no pecuniary arrangement having been previously made with him—and indeed he having been willing to render his help so far gratuitously."

February 10th, he was appointed Editorial Secretary, at a salary of £200. a year, this he accepted, and worked together with Mr. Ayre, till his final illness.

His duties were to correspond with the different Editors—to give them general directions and help —to read through all the proof-sheets—and when everything therein was settled, to see them through the press. Mr. Ayre adds, that "his accuracy—his good sense—his untiring energy was of infinite value to the Society. As an additional proof of our valued friend's disinterestedness, I may recal to your mind, that at the close of his connection with the Society, he expressed his reluctance to receive his last half-year's salary; apprehending that his defect of health had interfered with his duties, and though I represented to him as strongly as I could, that he had fully earned it, yet he insisted on returning one half."

An extract from the Twelfth Annual Report of

the Society will close the references to his labours in this Society.

" An event of mournful interest to the Council has lately occurred. Their valued friend, the Editorial Secretary, Professor Scholefield, felt himself last autumn compelled by declining health to relinquish his post, and he has since entered his eternal rest. His co-operation was most important to the Society. His position, learning, and talents, were a guarantee to the public for the due and efficient preparation of the Parker volumes. To the charge he undertook, the Professor gave the fullest diligence; and his labours herein will be found not the least useful of the many works he was engaged in for God's glory. He felt the high importance of the Society's object, and deemed it a privilege to have been employed in placing again before the public the sound theology of the venerable Reformers of our Church. For his services the Council would express their sense of gratitude to God, and their affectionate respect for their honoured friend's memory. It was hoped at first that Professor Scholefield's retirement might prove but temporary; and accordingly the Rev. F. Gell, Fellow of Christ's College, was appointed for six months to superintend the passing of the Society's works through the press at Cambridge. Mr. Gell will now continue his engagement."

EXTRACT OF A LETTER FROM ARCHDEACON LAW.

" *Weston Super-Mare.*

" I cannot reply to your note without assuring you how deeply I mourned the removal of your revered husband.—He was one to whom I had given my entire confidence and affection.

" He was taken from us at a time too, when it would seem the church could ill spare him. But the ways of the Lord are goodness and truth, and we must trust him." . . .

FROM THE REV. R. M'GHEE.

" I cannot answer your question without prefacing the answer with the most sincere and affectionate assurances of heartfelt condolence with you on the loss which not only you and your son, but the whole church, and above all that most important part of it, the University, has sustained in the removal from this sphere of his faithful and unwearied labours, your beloved, revered, and honoured husband. You have nothing left to desire that he might have been, which he was not: for although, if rank and honour were awarded according to merit, he would have filled a far higher station in the church, he could not have been placed in a position of greater usefulness, where his value could be more appreciated, and his loss be more lamented. . .

"Now in reply to your question, I regret to say that I cannot give you any information. I do not know anything of the meeting you mention, all I know is, that I should have esteemed it a high privilege and honour to have stood beside him in anything in which he had thought me worthy so to do, and that he should not have stood alone, if I had been within reach of him.

"I can truly and cordially sympathize with him, having often felt in the same predicament, and if the Bishops and Clergy of this country had been half as sound, and faithful as he was in his sphere, in defending their church and nation from Popery, England had not fallen into the degrading position in which she now lies—her realm parcelled out by the Pope, and her church so deeply corrupted by Popery."

FROM THE REV. C. BRIDGES.

"*February* 29, 1854.

"More than once I endeavoured to write to you, but my pen would not run on. . . . It was such a stroke; I felt for you—for myself—for the church. For you it was such a wound that only He that wounded can heal. For myself the loss of one of my oldest, and most valued friends, has left a vacuum that cannot be easily supplied. But, for the Church, I feel more than I can express. *Look-*

ing over the wide field, I could never contemplate an important position where the man was more eminently fitted for his place.

" It was no common matter of rest and thankfulness to have him where he was—in so close a connexion with our great ' school of the prophets,'—moulding young men into his own stamp of comprehensive and sober truth, under God, to be pastors after His own heart, who should feed His people with knowledge and understanding. Many have crossed my path, who have gladly confessed large obligations to his public and private ministrations.

" I was at school and subsequently at college with him, but from the distance between us, our intercourse was merely nominal, though when afterwards brought together, the mutual, and hitherto unconnected recollections of Christ's Hospital cemented a bond of unusual closeness.

" I should judge for the last twenty years of his life, the friendship existing between the Triumvirate of Blues (Scholefield, Hayne, and myself) was of no common warmth, unreserve, and freedom. You know that in my frequent visits to Cambridge, though kind friends were not wanting, I never sought a home but under your roof: no other place had the same attractions of brotherhood: the interchange was equally free on the other side. Each of our houses was the home, or rest of the other, as circumstances made it convenient.

" His mind had been exercised upon the subject how to bring his professional work to bear upon something higher than notes upon the Greek Plays; and certainly in illustrating the Greek text of the Sacred Volume, he cannot be said to have gone out of his line, while at the same time he equally enlarged the fruitfulness of his office. His hints for an improved translation of the New Testament were the fruits of this exercise. I once put before him a list of texts requiring consideration, and was rejoiced to find, in the second and third editions, that it had attracted his attention.

" In my last visit, some years since, I found his mind occupied with the Book of Psalms—endeavouring to fix the time, and authors, of some of the doubtful ones, from internal evidences of the Sacred History. He intimated the possibility of bringing out something. But I question whether it proceeded."

The following is an extract from a letter of the Rev. T. Vores to the Rev. T. Bartlett, dated, " Hastings, April 18. 1853."

" My dear Friend,

" I saw the excellent Professor several times during his stay here, but had not much conversation of a spiritual kind. He did not expect his death; but he was quite prepared for it! His favorite books were, 'The Sinner's Friend,' and, 'Come to

Jesus.' The hymn, 'Just as I am,' &c., he read constantly. . . . Surely we may say here was the accomplishment of the faithful saying, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' His death was simply ceasing to be in this world.

". . . To my mind it is one of the most affecting triumphs of the simplicity of faith—to behold the distinguished Professor—the man of wide influence in the Church, one of the foremost standard-bearers of the Lord, coming to Jesus like a little child."

LETTER FROM THE REV. R. MERRY.

"*Guilden Morden, Dec.* 28, 1854.

"My dear Mrs. Scholefield,

"I cannot refrain from writing you a line to tell you how delighted I am with the portrait of your late dear husband. It already graces the wall of our dining-room on one side of the sideboard; but I feel I shall have a difficulty in finding another portrait worthy to fill up the vacancy on the other side. I and my dear wife are quite thankful to have secured so faithful a record of the face of one whom we so much admired and loved. It is the very attitude, and there is the same calm thoughtfulness of brow, and the same bright look of clear-headed authority, lit up with the light of a loving spirit, as

when he used oftentimes at our clerical meeting (of which he was the life and soul, and which in consequence has died with him) to make our hearts burn with the words of wisdom and practical improvement, whereby he solved a difficulty by his criticism or pointed a moral by his spiritual discernment.

"We are at once reminded by that bright eye and gracious smile of the masterly and impressive way in which he was wont to expound the Scriptures with such clearness, and striking application to the heart, as we never heard from other lips. We catch too from the whole bearing of the figure that unflinching tone of truth which made him prove all things and hold fast that which is good; while the noble benevolence of the expression recalls his unaffected kindness of heart, (concealed often by an honest bluntness of manner,) and that expansive and self-denying charity by which he put us all to shame, and left an example never to be forgotten.

"I am thankful to have my spirit stirred somewhat from selfishness, and worldliness, and lukewarmness, by that speaking picture of manly and straightforward goodness, and the memory it awakens of his spiritual-mindedness and devotedness to his Master's business. He rests from his labours; but his works follow him, and being dead he yet speaketh.

"Tell your son that as often as I look at this valued portrait, I think of Tacitus's description of the countenance of Agricola, only feeling how much more truly the words may be applied to his dear father: 'Nihil metus in vultu: gratia oris supererat. Bonum virum facile crederes, magnum libenter.'"

CHAPTER XVII.

LETTERS.

THE following letters are here inserted as bearing more or less testimony to Professor Scholefield's ministerial usefulness.

FROM THE REV. T. RAGLAND.

"*Cambridge, Sep.* 13, 1845.

"MY VERY DEAR PROFESSOR,

"I scarcely know how to thank you for your handsome and valuable presents, and for the very kind note accompanying. Perhaps I cannot begin better than by doing what is my duty under all circumstances—giving glory to God. And I do bless Him from my heart—first, for all the profit derived from attending your ministry constantly during nearly four years—next, for the counsel which you

have so gladly rendered me on a variety of occasions—and lastly, for the favor which He has given me in your eyes, and for the consequent kindness so abundantly and so uniformly shown by you towards *me* and *mine*. Of all these the presents of this morning will ever suggest the most pleasing recollections.

"I look forward with much pleasure to seeing you on Monday the 29th, and again about the end of October; though on the latter occasion it will be to say farewell to yourself and your dear family. With my best love to them, and with renewed thanks for all your kindness, believe me,

"My dear Professor, to remain,

"Your very affectionate and grateful,

"T. G. RAGLAND."

FROM THE LATE REV. SPENCER THORNTON.

"*Marden Hill, Hertford.*

"MY DEAR SIR,

"I think it due to yourself and my dear departed friend C. F. Blyth, late of Caius College, to send you the substance of a message he wished to be delivered to you. It was as follows, uttered to a clergyman to whom he had mentioned your name: 'Ten thousand blessings on him for the use and comfort he has been to me by his ministry.'

" I had the pleasure of spending with him the last week of his life upon earth at Leamington.

" He went there to see Dr. Jephson for his consumptive tendency. The disease terminated his life by rapid strides; and he told me often that he never was so happy as since the doctor apprized him of the certain approach of death! His end was perfect peace.

" He had no regret at leaving his dear people at Havant, 'for,' said he, 'I have nothing to do with that.' He was enabled to bear a very solemn and useful testimony to Dr. J., and to his brothers and sisters who came to be with him; and I much hope it may be very useful to them.

" That God may give you many more such seals of the usefulness of your ministry in edifying many members of the Church of Christ, is my sincere prayer.

" Believe me, yours very faithfully,

" SPENCER THORNTON."

FROM THE REV. W. JOWETT.

" *Clapham Common, Feb.* 23, 1846.

" MY DEAR FRIEND,

" I am sure I shall have your sympathy and Mrs. Scholefield's, when I mention that it has pleased God to remove my dear son from this earthly scene.

The event took place last Friday morning: he died in perfect self-possession, with all his sisters, his brother-in-law, and myself around; quietly enjoying the passages of Scripture repeated to him, and occasionally joining in them as far as his feeble voice would permit.

"To you I scarcely need say, that his previous course and conversation had well assured us, that he had received that grace which bringeth salvation. You were at Cambridge, the Pastor of his choice: and I cannot but thank you for what you contributed towards the forming of his opinions and character at that critical period of his life.

"I beg my kindest remembrances to Mrs. Scholefield and your son. I hope both they and you are in good health.

"Ever yours most truly,

"W. JOWETT."

FROM THE LATE REV. J. LANE.

"*Forncett St. Peter's, Long Stratton, March* 31, 1847.

"MY DEAR PROFESSOR,

"Can you resolve the doubt in H's letter? He is engaged in revising the Cinghalese Translation, though when he wrote from the mountains, the work was at a stand. In a former letter he wished for some hints on principles of translation. I know

you have not time to write to him on the subject, but if you would send him your printed 'Hints,' you would do him a real good.

" For myself I have been 'feeble and sore broken,' and flesh and heart have seemed fast failing.

" The last week I have been a little revived from tonics and strengthening food (which I took before, but failed to get benefit) and a little pale ale at dinner.

" I have just risen up after sleep, and of my own accord *wished to write*, the first time for a month that I could say so,—for the grasshopper has been a constant burden.

" Tell Edward I have been so ill, as often, like Job, to wish 'in the evening it were morning,' but not as yet in the morning to wish 'it were evening.'

" I trust he seeks Christ for his friend.—No friend like *Christ*—no friend like *Christ*.

" My kind Christian love to Mrs. Scholefield—almost all friends but the dear Perrys are gone; give my best love when you see them.

" I often think of you, my dear friend, and your great work at St. Michael's. O, how much I owe to that ministry!

" Christ be with you, in your heart, and on your tongue.

" Ever, my dear Professor,

" Affectionately yours,

" J. D. LANE."

From one of his attached hearers who had long been a severe sufferer, and prevented from attending Church:

"*August* 8, 1848.

"My dear Sir,

"To-morrow we purpose going to Hastings for a few weeks, in the hope that the change may benefit us both.

"I know not how adequately to thank you for the spiritual good and comfort I have derived from your visits, but you, I well know, seek not the things that perish in the using. Your record is, and will be in heaven.

"I shall look forward, if spared, with great pleasure to the time we hope again to resume our meetings.—And in the meantime may God bless you and yours, with all spiritual blessings in Christ Jesus.

"Yours very sincerely,

"C. P. Harris."

FROM THE LATE REV. G. F. LAMB, CHAPLAIN TO THE EAST INDIA COMPANY AT CHUNAR.

"My dear Professor,

"I hope you will not think me ungrateful for not having written to you before this. I have been silent so long, only that I might be enabled to give

you some account of what is going on in a Missionary way, and also how I am engaged at Chunar. . .

" Believe me, I do feel grateful to you for your kindness to me during my residence at Cambridge, and particularly for the valuable instruction I received from your ministry. Your powerful and convincing sermons, accompanied by the *Divine blessing*, confirmed me in the belief of the valuable truths of the glorious gospel of our Lord Jesus Christ—of that gospel, the unsearchable riches of which it is now my unspeakable privilege to preach to my fellow-sinners. May God in mercy grant that I may preach *boldly* and faithfully the truth as it is in Jesus, and that I may be kept from those many and dangerous errors which are so prevalent in this our day."

The following note, accompanied by a sheet of music, was received during our residence at Ely, in Passion Week, 1851.

FROM DR. BUCK.

" *Upper Close, Norwich, April* 16, 1851.

" Rev. Sir,

" I beg to acquaint you that I was requested by our Precentor to prepare a Hymn for the Cathedral service for Good Friday last year. I selected the words from your valuable little work ' Passion

Week,' and as my humble efforts were met by a spirit of approval far beyond their desert, I venture to send you a copy with my respectful compliments. I should not have intruded thus upon you, but from the manner in which it has been requested to have it sung again in this Cathedral on Friday next. One thing, however, I have unmixed gratification in knowing, viz. that my little composition to your touching words, has led many to look at your inviting publication, who would not perhaps, have otherwise known of its valuable existence.

" I must apologize for this intrusion upon you as a stranger; and am,

" Rev. Sir, with great respect,

" Yours faithfully,

" Z. BUCK."

" P. S.—I beg to say that the Hymn was written to be sung in public, without any accompaniment. If sung in private with one or two voices, the accompaniment may be added.

" My poor son attended your ministry, which I have reason to know was highly valued by him, and I believe he derived great benefit from it. He died at Corpus College of scarlet fever last year."

Dr. Buck has kindly permitted the insertion of this letter. He intends to publish a volume of Sacred Music, in which this Hymn for Good Friday

will appear. He will likewise (by request) publish this Hymn afterwards *singly*.

Mr. Janes, the Organist at Ely Cathedral, kindly taught the chorister boys to sing this Hymn, and often was Professor Scholefield delighted by listening to their performance in Mr. Janes's music-room, during his last residence at Ely. No music was ever more adapted to the words than this.

The Hymn runs thus:

THE CROSS.

"And I, if I be lifted up from the earth will draw all men unto me."—St. John xii. 32.

Draw me, O draw me, gracious Lord!
Thy love is all divine:
All hearts obey thy sovereign word,
Come, triumph over mine.

I've heard the thunders of thy law;
I've felt thy lifted rod;
But 'tis thy dying love must draw
My wayward soul to God.

Amidst thy thunders, Lord, I slept;
Against thy rod rebell'd:
I look'd upon the cross, and wept
To see my sins reveal'd.

My melting heart its pow'r confess'd,
The stone to flesh was turn'd,
Repentance kindled in my breast,
I gaz'd, rejoiced, and mourn'd.

There I beheld a Saviour's love;
There saw my sins forgiv'n:
Thence sprang my soul to hopes above,
By faith laid up in heav'n.

Now, Saviour, now I come to thee,
Constrain'd by grace divine:
I yield me to thy will to be
For ever, ever thine.

The two following letters arrived in England after the removal of him to whom they were addressed, but as bearing the same testimony as the foregoing, they ought not to be omitted.

FROM THE BISHOP OF CALCUTTA.

"*Palace, April* 1, 1853.

"I hear, my beloved friend, that you have overworked yourself, and have been persuaded to leave Cambridge for a few months.—I know what weakness is, and rejoice that you have been wise enough to retire for a time from the hurry of your academical duties. . . . I received your kindest letter January 1, and it gave me much pleasure to learn that a goodly company of simple-minded young men are rising up to support the gospel of Christ like their fathers. . . . I see the deaths of Bishops Kaye and Broughton, the former a heavy loss—his learning, theological knowledge, and moderation, were so remarkable. Who will succeed?

"Farewell, my beloved Scholefield. Let us stand by Christ in a world of rebels, and he will stand by us in the *Last Great Day*. . . . I am as usual for the present, but on the narrow edge of existence,

being in the 22nd year of my appointment to this awful see."

FROM BISHOP PERRY.

"*June* 6, 1853.

"MY VERY DEAR FRIEND,

"We have greatly grieved to hear of your having been laid aside, and obliged to go to Hastings for your health during the winter, and now we are most anxious to know what the Lord is doing with you. We know however, that in respect to yourself and dear wife, and I trust I may say your dear boy also, you are in a *Father's hand*, and all is, and shall be ordered unto you in love. You have laboured faithfully and diligently in the Lord's service, and whenever the time of your departure shall come, you will be able to say with the Apostle, 'I have fought,' &c.,—'henceforth there is laid up for me,' &c. May you, my dear friend, if you should be prevented from resuming your former duties, be enabled to lie still in the Lord's hand, and rejoice continually in the light of his countenance, and in the anticipation of the glory which awaits you.

"With respect to our beloved University, I trust that the great Head of the Church will supply your vacant place; and that the principles which you have so long and so ably inculcated, may be upheld in their integrity. We naturally fear, when those

we have so long looked up to as our chief men in Israel, can no longer lead us on; but we forget that our Great Captain still remains to us, and can never be taken away.

"I send this by a private hand, which I trust will prove faithful. I could not write a long letter, and could not delay to express my, I should say *our* affectionate sympathy with you and dear Mrs. Scholefield.

"Mrs. Perry unites in cordial Christian regards with your attached friend and brother in the Lord,

"C. MELBOURNE."

FROM THE REV. F. BOURDILLON.

"*Fenstanton, August* 4, 1854.

"There is nothing in connection with the Rev. Professor Scholefield of which I bear so vivid an impression, as his Friday Evening Lectures on the Greek Testament. It always seemed to me that he was himself almost more interested in these, than in any other of his ministrations. I think he had a strong feeling of the importance of his audience as future ministers of Christ.

"Those lectures were valuable as throwing much light on difficult passages, and giving to younger students the results of his own long and deep research. But they possessed a characteristic even more valuable than this. In his practical enforce-

ment of different passages, there was often a warmth, an earnestness, an emotion, which greatly impressed those who heard him. At such times his face would shew evident signs of emotion. I have seen his eyes fill with tears, as he looked round upon a room full of undergraduates, all listening with fixed and serious attention, and enforcing on them, some deep and affecting truth. Many of his views of various passages have remained in my mind to the present day, and have been confirmed to me as true, on my own mature investigation. But decidedly, what has left the deepest impression, is, the solemn earnestness of his personal and experimental application.

" Another thing used to strike me about these lectures. As there was nothing showy or outwardly attractive about them; nothing to invite any but serious, and earnest young men, so far as my observation went, this was the general character of those who attended them. The hearers seemed to me to partake in some measure, of the character of the lecturer. There was something *true*, *real*, and solid in the character of both.

" This feature of *reality* appears to me to have been one of the chief characteristics of the Professor. It characterized his preaching, his private conversation, his very look and manner. No one could ever think that there was any thing *put on*; that a word more was said than was meant. In his preaching,

this was a striking feature: and I think there was no listener who did not in some measure feel the effect of it. I have often been struck with a few simple words in sermons of his; and I have thought afterwards, how very *simple* those words were; but then they were *real*. Much of the power of his preaching is, I think, to be traced to this feature.

"Some people thought him harsh in manner. He might not have all the polish of some men: but let any one go to him for help or advice, and it would soon be seen whether there was not true kindness in him. I recollect going to him once on such an occasion—I wanted his counsel on some point. He was busy writing when I entered the room, and his son was there at his lessons.

"The Professor was deep in thought over his paper; and I offered to call at another time, fearing to interrupt him. 'Oh dear, no,' he said, cheerfully, putting aside his paper, and turning his chair round to the fire. 'Oh dear, no; come and take a chair, and let us talk together. I'm very glad to see you.' And then for half an hour or more he gave me his patient attention and kind sympathy and advice. There was a depth of true kindness and feeling in him which only required to be called out.

"I had not very frequent personal intercourse with him, while at the University; but I am one of those (not a few) who have cause to bless God for

spiritual good received through his instrumentality. I say *not a few.* I believe that many would bear the same testimony as I do. And I rejoice to think that there is many a useful and devoted minister, now labouring earnestly in the Lord's vineyard, who, under God, owes the deep and solid tone both of his religion and of his ministrations, to the lessons he received, when seated Sunday after Sunday in the well-known stalls of St. Michael's in its unrenovated state, or forming one of that Friday evening party in the house on Parker's Piece. For this the dear Professor laboured and prayed; and God has given him his heart's desire. Many more, perhaps, than ever he knew of, will hereafter rise up and call him blessed. And he who sowed the seed in the hearts of those who were themselves to become sowers, will have a share in their joy in the great gathering-day of the Lord."

FROM THE REV. C. A. HULBERT.

"My dear Mrs. Scholefield,

"It has been the custom of a large number of clergy of the Metropolis and the neighbourhood, as also from different parts of the country, to meet annually on the first convenient day in the new year in the library of the Vicarage at Islington; and I had the privilege of being present on several such

occasions; particularly on the 5th of January, 1836, when the subject proposed was: "*What are the difficulties and duties of the Ministry at the present crisis, with respect to the progress of Popery.*" I took down notes on the occasion, and am very happy in transcribing those which relate to the speech of the late Rev. Professor Scholefield. The speech of the Rev. Edward Bickersteth was published by himself in a small book. The discussion is interesting on account of the 'crisis.' The Tractarian movement began that very year, in which also the Rev. C. Simeon died. About seventy clergymen were present, amongst whom was the late excellent Bishop Chase, of Illinois. The Rev. J. W. Cunningham took the chair.

"After the chairman had opened the meeting with prayer, and addressed the brethren—in doing which he alluded to the prevalent semi-popery in Oxford—he called on the Rev. Professor Scholefield, who read the second chapter of Colossians, and spoke to the following effect for the limited period of half an hour allowed to each speaker. He said: 'The chief *difficulty* is the political aspect of the question in these times. Best plan is to avoid all reference to the Fathers, or any other authority than Scripture. To keep to this. The insidious nature of Popery is such, that it will appear around us everywhere soon, in some shape or other.

"'DUTIES.—1*st*. *Popery must be resisted.* We

must live, act, suffer, in the spirit of the pious Prelate, Bishop Hall—' No peace with Rome.'

" ' Our resistance must be uncompromising; not an inch must be yielded to Popery; or it will take many an ell. We must resist *unto blood.* Come under what form, or in whatever circumstances it may, Popery must be resisted.

" ' *2nd Duty—We must guard our people.* There is a difficulty whether, when things are quiet, we ought to disturb them. Much debated, whether living where no direct attack is made on the part of Popery, we ought to enter upon the subject. But though it may not appear in all its parts, we need not doubt it is lying in ambush. We shall do our people no good if we only present the meagre skeleton of Protestantism. Not therefore only a practical, but a spiritual delineation of Popery must be furnished.

" ' It has been a matter of question in Cambridge, whether it were advisable to preach a set of sermons, for the benefit of the young men, on Popery. He was of opinion that a set of mere talented sermons might do little good, and much harm.

" ' *3rd Duty—Most devoted diligence in our ministerial work.* Illustrated by an anecdote of Cecil: when he went to Bath he inquired for lodgings: found several kept by Papists; at last he took one. Received great attention from the hostess. On going away, expressed his desire to do her some good, but, ' Silver and gold have I none.' Still he

thought he might do her good in another way: said he was surprised to find so intelligent and kind a person a Papist. She said, it was not without reasons; which she stated. *First*, when she went to Bath, she went to the Protestant churches, but heard nothing of Jesus Christ; whereas she heard plenty of him at the Catholic chapel. *Secondly*, she saw no worshipping congregation: the contrary at the Popish chapel. *Thirdly*, there is no connection between the Protestant minister and his congregation. 'Now,' she said, 'before my servant-girl has her breakfast in the morning, she will have seen her priest, who will hear all about this conversation, and to-morrow I shall see my priest, who will put me right on these subjects.' Mr. Cecil told her if she came to London, and would attend St. John's Chapel, she would hear Christ preached, and see a worshipping congregation. She did come to town, attended the chapel, but Mr. Cecil did not hear of any result.

" '*4th Duty—Standing fast to our church principles.* He did not wish to see any ultraism on either side; but we may expect opposition from all sides. He was inclined to agree with Southey, who in his progress of society has told us, we are to witness three great contests.

" '1st. Between Religion and Infidelity.
" '2nd. ,, the Church and Dissent.
" '3rd. ,, Protestantism and Popery.

" ' The ' Record ' informed us recently that Mr. Jay of Bath had spoken of high church principles as verging to Popery. Though nothing but Divine Wisdom can keep us surrounded, yet, situated and balanced as we are, we are not to conciliate by undue concession. We are to stand fast.

" ' The republication of *old Works* might be important, such as Foxe's Martyrs. The Protestant Penny Magazine seemed a useful work.

" ' He requested light on the probable benefit of joining with public Societies which came in contact with Popery: such as the Tract Society, Irish Societies, Reformation Society, &c.

" ' Popery is quiescent in Cambridge. In a village near, where a Roman Catholic family has influence, the clergyman, who is a pious man, happened to be absent on the 4th of October, (kept in 1835 as the Tercentenary of the Reformation,) and it is remarkable that on that day a servant girl of that family publicly renounced ' the errors of Protestantism.' '

" The Professor concluded by urging in an impressive manner, the sentiments of the Apostle, in the portion which he had read,—it was that which their beloved friend, the Bishop of Calcutta, chose as his subject, when among them in his last visit to Cambridge. And he particularly enforced the duty of holding fast that expression, which the late Rev. John Saunders, had so recently expired whilst

uttering, (January 1, 1836), '*For ye are complete in Him.*'

"The Rev. J. W. Cunningham observed—'There has been a great desire among the Committee of the Tract department of the Christian Knowledge Society to know of Old Works on Popery—suitable to be reprinted: or new ones which might be composed.'

"I cannot but remark, that the above notes remind me very forcibly of the *clear, practical, decided* style of the Professor's general teaching. Free from all ornament; but commending itself by strong natural sense, as well as Scriptural knowledge. I remember particularly a course of Sermons on the Minor Prophets, delivered at St. Michael's, about 1833, and his expositions, at his monthly meetings of the young men, which in my time (1830-34) were limited to those who were personally invited. On one such occasion, in 1832, referred to in the Professor's speech, the Bishop of Calcutta was present, and gave a farewell address to the young undergraduates, previous to his sailing for his Indian Bishopric. The speech, as indeed the whole discussion, is remarkable, as shewing the forebodings in the minds of the experienced Clergy of the day, of the contest which we have since had with Popery—and what was then called 'Semi-Popery.' For Milton says,

"Thus old experience doth attain
To something like prophetic strain."

"It is also remarkable for the proposition to reprint 'Foxe's Book of Martyrs'—which was taken up immediately, and certainly originated at that meeting. It also led to the foundation of the Parker Society—in the publications of which, as Editorial Secretary at Cambridge, the dear Professor took so much interest to the last. He was engaged in correcting a proof when I last saw him in October, 1852. He was then much oppressed with bodily infirmity; and said emphatically, 'My history briefly is this—I am going to Hastings, and it is doubtful whether I shall ever return; but I *hope* I may.' I said I was glad to see him once more in the flesh.

"My recollections of his kind and valuable counsel at all times during my residence at Cambridge, are very grateful. I am sure that he exercised at that time a very important influence on the minds of the younger members of the University: and which became even more extensive in after-years; when Mr. Simeon was withdrawn from the scene.

"The sound judgment with which he guided the studies of those who from time to time consulted him, as to their academic course, was doubly valuable in connection with his sober, but fervent piety. He was always on the side of a diligent pursuit of the University course, by the most devoted of those

who looked forward to the work of the ministry, as much as by those who were looking to academical distinctions, and emoluments; and he ever exhibited an example, as well as inculcated the duty of embracing every opportunity of mental improvement, and consecrating every talent to the service of Christ.

"Many of his expositions and observations are ever present to my memory, some of them have been included in his subsequent publications. And I only regret that I did not make a better use, by recording them at the time.

"My conviction is, that no man did more efficient, though *unrecorded* good in his day and generation, by those thousand acts of daily counsel and assistance which his character and position at the University gave him an opportunity of performing; and by which he became ultimately worn out. The results of which, in the minds and lives of the hundreds of young men thus benefitted, must be felt in every part of the world, and can only be fully known at the last day.

"Believe me to remain,

"My dear Mrs. Scholefield,

"Yours very faithfully,

"C. A. HULBERT."

"*Slaithwaite, Huddersfield. July* 8, 1854."

PART III.

NOTICE OF PROFESSOR SCHOLEFIELD'S LECTURES AND EDITIONS.

By the death of Peter Paul Dobree, in the year 1825, the Regius Professorship of Greek in the University of Cambridge became vacant, and the following Members of the University offered themselves as Candidates.*

Julius Charles Hare . .	Trinity.
Hastings Robinson . . .	St. John's.
Hugh James Rose . . .	Trinity.
James Scholefield . . .	Trinity.
George Waddington. . .	Trinity.
William Sidney Walker .	Trinity.

The election took place on October 22, 1825.

The Statute which governs the Election to the Regius Professorships requires that a majority of the

* The Prælection delivered on this occasion by Professor Scholefield has not been found among his papers.

seven Electors should concur in voting for one Candidate. On this occasion the Electors voted twice without coming to the required conclusion; on the third scrutiny JAMES SCHOLEFIELD was elected by a majority of four to three.

The new Professor immediately turned his attention to the preparation of Lectures, and, in 1827, commenced the plan, which, with few interruptions, he continued for a quarter of a century. In the Lent term of each year he delivered lectures three times a-week, on one of the principal Greek authors, returning again to each, on an average, once in seven years, as will be seen by the following Table:—

ÆSCHYLUS	1827.	1833.	1839.	—	—	1847.	—	—
PLATO	1828.	1835.	—	—	—	—	—	—
ARISTOPHANES	1829.	1836.	—	—	—	—	—	—
THUCYDIDES	1830.	—	1840.	—	1846.	—	—	1851.
SOPHOCLES	1831.	1838.	—	1844.	—	—	1850.	—
DEMOSTHENES	—	—	1841.	—	—	1848.	—	—
PINDAR	—	—	1843.	1845.	—	1849.	—	1852.

We have not met with any record of Lectures in the years 1832, 1834, 1837, 1842; nor of any course on Herodotus or Euripides.

It does not appear that the Lectures were ever written; and the manuscript notes, which the Professor had before him, though in his own excellent

handwriting, are so compressed and crowded, as to require great quickness of eye and readiness of mind, to lecture from them. The easier parts of the author, which required no examination of the integrity of the text, and presented no features of difficulty in interpretation, or of peculiar interest in other ways, are marked to be omitted; the rest were to be first read, and then interpreted, with remarks critical or exegetical, as the case required.

But we cannot better describe the plan of these Lectures than in the words of one of his earliest hearers, and now his successor in the chair of Greek, Professor Thompson, in his own opening Lecture, in the present year (1854).

"I shall adopt the practice of my excellent pre-
"decessor, whose custom it was to translate those
"passages only which were either difficult to be
"understood, or seemed to require more than ordi-
"nary skill on the part of the translator. These
"renderings were accompanied with such notices,
"critical, grammatical, and occasionally historical,
"as seemed necessary to the elucidation of the text.
"From this precedent it is by no means my inten-
"tion to depart; for that it would be difficult to
"imagine Lectures more useful to our academical
"students than Professor Scholefield's, I, who have
"heard them, can testify."

To this valuable testimony, and others to be hereafter quoted, the writer of this notice begs to

add his own, which is further confirmed by his experience, as the last private pupil of Mr. Scholefield, in the long Vacation of 1825, immediately preceding his election to the Professorship. His expositions of Greek writers were eminently useful and practical, distinguished by caution and sobriety of judgment; and there were few classical students who might not derive much advantage from them. They were sufficiently simple to benefit and improve the less advanced, while yet there was always something to interest and instruct the riper scholar. Without claiming a place in the highest ranks of Greek criticism, or comprehensive learning, he marked out for himself a path of professorial duty, perhaps more beneficial to the University than any other that could be imagined. He chose the middle walk (for which his acquirements best fitted him) as interpreter between the skill and genius of the great critics who had gone before him, and the youthful faculties of his academical hearers. Availing himself diligently of the treasures bequeathed by former scholars, he brought them forth in season; and adding to this diligence, his own natural power* of seizing the force of Greek expressions, and cloth-

* The Professor was remarkable for his power of correct translation, even in early years; the Rev. Martin Boswell, who was in the same year with him at Trinity, and attended with him the Lectures of Professor Monk, speaks of the pleasure with which, not the students only, but the learned Professor himself, listened to his construing, "which appeared perfect."

ing them in equivalent English (however homely) he generally succeeded in conveying to his hearers the true sense of his author.

Of the Professor's principles of criticism we shall have occasion to speak hereafter, when we come to notice his editions of Greek authors. A single extract however may here be given, from his memoranda for Lectures, as a specimen of his manner of preparation, and as an indication of the general line of scholarship which he wished to pursue:

"Two schools of criticism into which Editors of "Æschylus . . . divided: the school of *verbal cri-* "*tics*, and of those who bring *larger and* > . . . . "*principles* of Philology to the illustration of an- "cient writers. These two schools in Germany . . ". . drawn out into fierce antagonism against each "other; the former being upheld by Hermann and "his followers, and the latter by Boeckh, Müller, "&c. Truth lies between . . . . verbal criticism ". . . . means to an end: the other system . . . . "grasps the end without sufficient attention to "means."

A pleasing and valuable testimony to the merits of the Professor's Lectures may here be cited, from one who attended his first course, on Æschylus, and who has since followed his steps as an Editor of the same poet. He addressed some notes on the Eumenides to the Professor, with the following words:

"To Professor Scholefield, with Dr. Peile's best "respects, and thanks for his first effectual intro- "duction to the gigantic mind of Æschylus."

Porson's Euripides. 1826.

The first publication undertaken by the new Professor, was one committed to him by the Syndics of the University Press; viz. a new Edition of *Porson's* Four First Tragedies of *Euripides*.

This was a work alike due to the memory of our great critic, and needful to the promotion of Greek Scholarship in the University. The former Editions were inaccurately printed, and defective in punctuation; the mind of Porson, *majoribus intentus*,* having neglected these lesser things, which yet are of considerable importance, especially in a book intended by its author for the use of youthful students.

Professor Scholefield therefore gladly undertook the task of revising the former Editions, availing himself of the previous labours of Schäfer, and others. With faithful reverence he preserved the text of Porson; and the same feeling led him to draw a line of separation between the original notes, and the few which were added by himself; so that the page of Porson might be presented to the reader, unmixed with any additions.

The brief notes which he added are partly critical, and partly explanatory of a few of the more difficult

* Schäfer.

passages. The design of Porson not having embraced the task of interpretation and illustration,* Professor Scholefield rightly thought that it would not become him, as Editor, to publish a new work of his own.

The Volume was printed in 1826, at the University Press, with the types prepared after Porson's own beautiful Greek writing, and thus at length appeared in a form more worthy of the University, and of her illustrious scholar.

Professor Scholefield published another Edition in 1829, and a third in 1850.

1828.

The year 1828 was marked by three publications from the Professor's hands; viz. an Edition of *Bishop Middleton's Treatise on the Greek Article*, which appeared as a New Year's gift to the learned world, on January 1st. This was followed at the end of January by an Edition of *Æschylus*, with notes critical and explanatory. The third was, a new Edition of the Prælections, and other Latin writings of that truly Christian scholar, *Archbishop Leighton*, which greeted the re-assembling of the University for the October term.

* Interpretandi et illustrandi labore, utilissimo sane, supersedendum duxi, partim ne libellus in librum excresceret. Pors. Præf. ad Hecubam. Vid. Elsmlei Præf. ad Œdipum Tyrannum.

Middleton's Doctrine of the Greek Article.

It had been the intention of Archdeacon Bonney, who edited Bishop Middleton's Sermons and Charges, with a Memoir of his life, to publish a new Edition of "the Doctrine of the Greek Article," in a second Volume. This work, first published in 1808, had become very scarce; and Professor Scholefield, "partly from his high opinion "of the work itself, and partly from the affectionate veneration he entertained for the deceased "Prelate," was very desirous of promoting its republication. He therefore willingly responded to the invitation made to him by the Archdeacon, and undertook the task of revision.

In this new Edition, a few remarks left in M.S. by the learned author, were introduced; a few references by Archdeacon Bonney; and some additions by the Professor himself. These latter, as he observes in his Preface, are neither many nor important; he could not bring himself over to the principle of burying an author under his editor.

The Professor's estimate of the treatise is given in the following words:

"With respect to the merits of the work as a "whole, I cannot persuade myself that any competent judge can read it without a thorough conviction of the soundness of its general principle. "A difference of opinion may exist on some of its "minute ramifications, as well as on some of the "applications of it in detail in the second part of

" the volume; but I have read nothing on the sub-
" ject that has led me to doubt the accuracy of the
" Bishop's hypothesis."

1828. Æschylus. The second work of this year—*a new edition of Æschylus*—was probably suggested to the Professor, during his course of Lectures in the year 1827. Up to this time there had been no English edition of the great tragedian, combining in one volume the whole of his remains, and embodying the results of modern criticism. To supply this want, was the task which the Professor undertook, and executed; so much to the satisfaction of the public, that another edition was called for in 1830.

The plays are arranged in the probable order of their representation, that the reader may be led to trace the gradual progress of Greek tragedy from its simpler form to that more perfect state in which Æschylus left it. All the alterations admitted into the text are carefully marked; and the passages which remain manifestly corrupt, are pointed out to future critics. Brief foot-notes are added, to render a reason for the alteration of the text, and to explain the more difficult passages.

A review of this edition (but extending only to the three first plays) appeared in the Philological Museum,* in 1832, from the pen of a distinguished Greek scholar,† who had devoted much of his time

* Vol. i. p. 209. † John Wordsworth.

to the remains of Æschylus; and to whom we are indebted for a collation of the Medicean manuscripts at Florence, the publication of which was prevented by his lamented early death, but which, we trust, will soon be given to the world.

The reviewer observes that the text of the Professor's Edition is, with little variation, a reprint of that published at Leipsic by Wellauer, whose ruling principle was a scrupulous and almost superstitious reverence for the authority of the manuscripts. This principle, in the reviewer's opinion, Professor Scholefield followed too closely; and sometimes endeavoured to extract a meaning from the received reading, when former editors were content to confess themselves at fault, and questioned the correctness of the text.

It cannot, we think, be denied, that the Professor was sometimes too much under the influence of the wish which he thus expresses: *ut sensum qualemcunque extunderem;* which made him often rest satisfied with the meaning, extracted from a reading confessedly doubtful; but sometimes also led him, in his earlier editions, to propose a slight change in the text. We do not think that the charge of excessive caution, or implicit following of the manuscripts, is at all proved against him.

With respect to the manuscripts of ancient authors, the critical editor has to steer his course between two opposite errors; on the one side, ex-

cessive reverence for the *litera scripta*, on the other side, rash neglect. The readings of manuscripts are the facts, or phenomena, with which the Critic has to deal; he must search the vestiges of antiquity, as the natural philosopher questions Nature; and the discovery of the genuine word of the author is the product of the Critic's imagination, grounded on the facts which lie before him. The truth is generally seized by a felicitous intuition, ἀγχίνοια κριτικὴ, quickened by long familiarity with the language; sometimes it is wrought out as it were by induction, from several particular phenomena: but in whichever way the discovery is made, it almost always commends itself at once to the judgment of scholars, by the beautiful combination of the disjointed fragments (*disjecti membra poetæ*) into an united whole, and the singular adaptation of the restored word to the context. It often excites a feeling of surprise that the true text was not sooner recognized, and makes the reader chide himself for his dulness.

If Professor Scholefield was not gifted with that exquisite acumen (or from want of leisure had not sufficiently exercised the critical faculty) which enabled our great scholars who preceded him, Bentley,*

* It may not be generally known that the same faculty was possessed by Milton in no mean degree; his criticisms on Euripides were so esteemed by Porson, that he transcribed the whole with his own hand (see Museum Criticum, Vol. i. p. 283); and Professor Dobree speaks of one of his corrections as *palmaria emendatio* (Bacchæ. v. 169.)

Porson, and Dobree, to restore the vanished or disfigured words of antiquity! his notes on Æschylus are sufficient to prove how fully he appreciated their happy skill, and how gladly he welcomed and received into the text the results of their criticism. And those who heard his lectures, will remember the hearty zest with which the Professor was wont to enunciate each felicitous restoration of the genuine text, rejoicing over it as truly as if it had been his own.

It would be a curious and instructive work, to trace the manner in which the text of ancient writers has been gradually brought nearer to its original purity, by the united operation of the two agencies above mentioned; viz. the investigation of phenomena in MSS., and the imagination of the critic. But our present purpose forbids us to pursue the subject further. We will only observe, that the true wisdom of the Editor seems to lie in carefully preserving every MS. reading of a doubtful passage, without maintaining superstitiously the genuineness of any one.* The MSS. are to be summoned as witnesses, liable to error; not rever-

* The remark of our great collector of Hebrew MSS. is worthy of being written also over the library of the classical critic:—

"Haud raro accidit, ut non servatâ voce totâ, servetur veræ vocis "fragmentum; atque hinc oritur necessitas, ut (tantæ rei accommo- "dantes quod Christus de re præcepit diversâ), COLLIGAMUS FRAG- "MENTA, ADEO UT NIHIL PEREAT."—Kennicott. Dissertatio Generalis.

enced as infallible judges. The true meaning may lie very near, but not absolutely in the text of the MSS. It may lie scattered in several MSS., and must be gathered from them all.* The words of the context, the rules of grammar, the genius of the language, and of the author, may often furnish arguments for a conjectural reading, as much superior to the evidence of MSS., as mind is superior to eye and hand.†

The writer of the present notice can bear witness, from his own knowledge, that such was the feeling of reverence for the authority of the MSS. entertained by Professor Scholefield: alike removed from superstition and from neglect; and had his other numerous and important duties allowed sufficient leisure, his Editions of the ancients would doubtless have exhibited more of original research, and set forth more copiously the various readings of the manuscripts. But it must always be remembered that his Editions, like those of Porson, were designed especially *tironum usibus*.‡

Nor can it, we think, be with justice affirmed, that Professor Scholefield followed implicitly in the

* See Prof. Marsh, Lectures, p. 88.

† To give an example of an emendation approved and received into the text by Professor Scholefield. Æschyli Supplices, v. 90. If all the MSS. in the world should be found to exhibit ΔΕΔΠΙΔΩΝ, who could believe but that Æschylus wrote ΙΑΠΤΕΙΔ' ΕΛΠΙΔΩΝ ΑΦ' ΥΨΙΠΥΡΓΩΝ;

‡ See Preface to Eumenides, 1843.

track of any leader; his was not a mind that could easily bring itself *jurare in verba magistri*; he may have been led sometimes to pay undue deference to the judgment of those who had proved themselves able critics; but his notes, both those which are published, and those which remain in manuscript, fully prove that he exercised an independent judgment on the criticisms even of those whom he most admired, among them Porson, Dobree, and Wellauer. We have therefore great reason to be thankful for this edition of the great Athenian dramatist: in the words of the Review above cited: "It will "readily be allowed, that the convenient size of the "volume, the beauty of the type, and the judgment "with which the Editor has added explanations to "the most difficult passages, fully justify the praise "which he claims for it in the following words of "his preface; '*Traditur in manus lectori Æschylus,* "*et ita quidem concinnatus, ut, nisi me fallat spes,* "*optimo cum fructu legi possit.*'"

It will be convenient here to anticipate the order of time, and conclude our notice of the Professor's labours on Æschylus, by the mention of his separate edition of the Eumenides, published in 1843. This edition marks, we think, an advanced maturity of critical feeling, as compared with those which preceded it. The Professor appears now more unwilling to alter the received text himself, and laments the rash spirit of alteration in others, espe-

cially with regard to the works of Æschylus. He feels that the remains of the poet stand in need of interpretation, rather than of correction; he deprecates the too eager desire to bring down the sublime majesty of Æschylus to the level of ordinary students; and fears, lest, in the endeavour to amend corrupt passages, further corruptions should be introduced.

In accordance with these views, several of the corrections previously proposed, by himself and by others, are now abandoned, and the former text restored. He allows himself (but not without apology) a larger space for annotation, in order to set before the reader the reasons for alterations admitted into the text, and the grounds of his interpretations.

In the Preface he gives a brief abstract of the views of Müller on the composition of this drama, with expressions of his cordial approval; and warmly commends the example of this eminent scholar, in rising beyond the school of mere verbal criticism,* and directing the thoughts of the reader to the dignity of the dramatic action, the events of history, and the questions of public government, which are involved in the structure of this tragedy:

* The Professor thought (as appears by a MS. note) that the great talent and success of Porson in conjectural criticism led his followers to regard this as almost the exclusive business of an Editor.

" *ducem se præbet Muellerus ad tragœdiam nobilissi-*
" *mam summo cum fructu legendam.*"

Leighton's Latin Works. 1828.

His third Editorial work of the year 1828, the Latin remains of Leighton, though involving considerable labour, must have been peculiarly congenial to the Professor's mind and heart; for it is a book which combines an ample store of classical learning, with the purest truth of the Gospel of Christ. The riches of the Gentiles, (in prophetic language), are here brought in to beautify the Temple of God.

The Volume contains, 1. Twenty-four Prælections, and one 'Oratio Paranetica,' delivered to the Students of the University of Edinburgh, during the time that Leighton held the office of Primar or Principal, from 1653 to 1662. They are thus noticed by his Biographer,* and the reader will not fail to recognize the similarity between Leighton and the subject of the present Memoir, in the earnest desire to promote the spiritual welfare of the Students at the University.

" One of his earliest measures was to revive the
" obsolete practice of delivering, once in the week,
" a Latin lecture on some theological subject.
" These prelections, which are fortunately pre-
" served, attracted such general admiration, that
" the public hall in which he pronounced them
" used to be thronged with auditors, who were en-

* Life of Archbishop Leighton, by Rev. J. N. Pearson, p. xxiv.

" chanted with the purity of his style, and his ani-
" mated delivery. To the Students under his care
" he was indefatigably attentive, instructing them
" singly as well as collectively; and to many youths
" of capacity and distinction his wise and affection-
" ate exhortations were lastingly beneficial."

2. Eight Exhortations to the Candidates for the Degree of Master of Arts, (each concluding with an appropriate prayer); and a Valedictory Oration.

3. Meditations, Practical and Critical, on Psalms iv, xxxii, cxxx.

These works, like all the other writings of Leighton, do not appear to have been intended for publication. The manuscripts were left in their rough state, with interlineations and erasures; and frequent abbreviations, familiar to the Author, and easily filled up in the course of oral delivery; but not so easily to be ascertained by those who came after him.

Hence the first Edition, in 1693, nine years after the death of Leighton, was disfigured by many and grievous inaccuracies. A new Edition, by an unknown hand, appeared in 1808; retaining, as the Professor observes, all the errors of the first (except such as had then been marked for correction) and introducing many more. Above all, this new Edition omitted, what Professor Scholefield was inclined to esteem as the most precious part of the whole collection, the Meditations on the Psalms.

He therefore undertook, and executed with his wonted diligence, the work of amendment and restoration; carefully marking the alterations of the text introduced by himself, and acknowledging in his Preface that there still remained some passages which he could neither understand nor correct.

The few words in which the Professor commends the book to the reader, are remarkable for the felicity with which they seize and express the excellence of Leighton's character, both as a Christian man and as a teacher of Christianity. They are given here in the original Latin, for the same reason which induced the Professor, at the close of his Latin Preface, to quote in English Bishop Burnet's well-known and beautiful testimony to Leighton, founded on "a free and frequent conversation with "him for above two-and-twenty years."

"Qui Leightonum norit, hic Leightonum in-
"veniet et agnoscet: si quis ignoret, hic tandem
"videbit Christianum Theologum de rebus divinis
"ita disserentem, ut facillime simul et dulcissime
"a terrenis et perituris omnibus animum ad cælestia
"avocet et æterna. Hic grandes illas et gravis-
"simas res, quæ hominem, quæ Deum, quæ im-
"mortalitatem spectant, tam pulchre, tam ornate,
"tam præclare videbit illustratas, ut vel ipsum Tul-
"lium philosophantem nonnunquam sibi audire vi-
"deatur, sed Tullium Christianum. Non arida
"tractat et rigida Theologiæ dogmata Noster, non

" spinosas subtilitates, quæ ζητήσεις παρέχουσι μᾶλλον
" ἢ οἰκοδομίαν Θεοῦ τὴν ἐν πίστει· id unum agit, ut audi-
" toribus omnibus suadeat et persuadeat, ut evadant
" vere Christiani. Loquitur igitur de Deo modeste
" et reverenter; de decretis divinis, docte, pie,
" sobrie; de Sanctitate, ut qui ipse Sancto Spiritu
" ad Dei imaginem conformatus sit; de Redemp-
" tione, ut qui ad solam in Christo spem ipse con-
" fugerit; denique de Cælo, ut qui cælum quotidie
" expectet, et pæne jam attigerit."

A second Edition of this Volume appeared in 1837, with further corrections, partly derived from the suggestions of learned friends; and thus at length the precious remains of Leighton's academical labours are presented to the world in a form more worthy of their intrinsic excellence; to quote once more the words of his biographer: " now that
" by the learning and diligence of Professor Schole-
" field they are nearly restored to their primitive
" beauty, it may be hoped that they will find the
" place they merit in our schools of divinity." *

* For an account of the Professor's visit to Dunblane, see his Journal of 1844. It is pleasing to learn that a memorial of Archbishop Leighton is about to be placed in the parish of Horsted Keynes, where he passed in quietness the last years of his life. It is proposed also to mark the place of his burial by a simple tomb, with the original Latin inscription; the slab which covered his remains having been broken, and built into the adjacent wall. Subscriptions are received by Messrs. Drummond, Charing-cross, and Messrs. Hoare, Fleet-street.

Dobree's Adversaria.

The Professor was now engaged, during several years, in performing an act of pious duty towards his predecessor, by preparing for publication the copious notes on ancient authors, which the modesty of the late Professor, and his early death, prevented him from giving to the world. Professor Dobree had fully earned this tribute of respect from his successor in the chair of Greek, having himself performed the same task for Professor Porson, by the publication of his Aristophanica, and Photius.* But, independently of this claim, his high reputation as a scholar, and his well-known devotion to Greek literature, provoked an anxious desire, not only in England, but on the Continent, for the publication of his critical remains. "Learning has "sustained a great loss by the death of that acute "critic, Peter Paul Dobree, who was an enthusiastic "admirer of Porson, and to whom we owe an Edi-"tion of the Plutus, and of whatever Porson has "left upon Aristophanes, along with some very "valuable remarks of his own. May we soon see "the fulfilment of our hope, that whatever observ-"ations this eminent scholar made on other au-"thors, will not be withheld from the public."†

This hope was, in part at least, fulfilled, before it

* Porson's Adversaria had been previously published, under the joint editorship of Professor Monk and C. J. Blomfield (now Bishop of London.)

† Hermann, as quoted in the Philosophical Museum, vol. i. p. 205. (1832.)

was uttered. Professor Dobree's classical books and manuscript notes having been bequeathed to the University, Professor Scholefield was requested to undertake the office of Editor, with instructions to lean to the side of a copious, rather than a scanty selection from the materials placed in his hands.

The first part of "Petri Pauli Dobree Adversaria," containing his notes on the Greek historians, philosophers, and minor orators, appeared in January 1831. The second, containing Demosthenes, the Sophists, the later and miscellaneous Greek writers, the Lexicographers and the Grammarians, with a few remarks on the Greek Testament, followed in November of the same year. The third portion, consisting of notes on the Greek Poets, and a few on some of the principal Latin authors, was published in January 1833: and the remains of Professor Dobree were completed in the two following years, by the publication of the Lexicon Rhetoricum Cantabrigiense, (which he had transcribed for the purpose of editing,) and his Notes on Inscriptions.

A more valuable contribution to the treasury of Greek criticism can scarcely be imagined. Professor Dobree, taking warning from the example of Porson, much of whose learning died with him, made it a constant rule to commit his notes to writing. In the words of Professor Scholefield's Preface, "pauca memoriæ, plurima, *velut fidis sodalibus*,

" libris commiserat." He thus preserved, not only his own thoughts and observations, as they arose, to be corrected, if necessary, by subsequent reflection; but also many of Porson's, written from his dictation, *viro summo dictante*, or gathered from conversation with him. These Adversaria embrace the whole compass of Greek literature, and Professor Scholefield remarks that the inspection of his ample manuscripts suggested the thought, that his predecessor had entertained the wish, had life been spared, to illustrate the remains of antiquity on a large and comprehensive plan.

A few remarks on this important work, and on the Professor's labour in preparing it, may here be given, from the excellent review by Archdeacon Hare in the Philological Museum.*

" Professor Scholefield in editing them has taken " the utmost pains, and has shown a praiseworthy " abstinence from expressing his own opinion; it " must be difficult to withstand the frequent tempt- " ations of doing so, which must arise when one is " engaged in such a task: and yet it is desirable " that the remarks which eminent scholars leave " behind them should be publisht with as little " admixture as possible.

" Of a work of this sort it is not easy to give " specimens: and to discuss its contents thoroughly " would require at least ten times as many pages as

* Vol. i. p. 204.

" it fills. If an opinion, however, formed on the " examination of certain portions of the present " volumes may allowably be exprest, it may be " said that Dobree's Adversaria fully justify the " high admiration entertained by those who were " most intimate with him, for his learning and " acuteness. Of all Porson's scholars none so " nearly resembles his great master. His mind " seems to have been of a kindred character: the " same unweariable accuracy, the same promptness " in coming to the point, the same aversion to all " round-about discussions, the same felicity in hit- " ting on the very passage by which a question is " to be settled, which are such remarkable features " in Porson, are no less remarkable in Dobree. " Both of them are preserved by their wary good " sense from ever committing a blunder: both are " equally fearful of going beyond their warrant, " equally distrustful of all theoretical speculations, " equally convinced that, in language, usage is all in " all. Nay, even in his knowledge of Greek, of the " meaning and force of all its words and idioms, " Dobree is only inferior to Porson; his conjectural " emendations too are almost always sound; and " some of them may fairly stand by the side of the " best of Porson's."

To say nothing of the exercise of Editorial judgment, some estimate of the actual labour bestowed upon this publication may be formed, if we remem-

ber that with the exception of a small portion, none of the papers of Professor Dobree were prepared for the press; the great mass of his notes lie scattered through various manuscript books, and in the margins and blank-leaves of an hundred and fifty volumes; from whence it was necessary to transcribe them.

This labour was, doubtless, amply repaid, not only by the satisfaction attending the performance of such an act of duty towards his esteemed predecessor; but also by the profit and assistance which he derived from these Adversaria, in the preparation of his Lectures, and of his later Editions of Æschylus.*

A still more sacred pleasure sweetened his task, when he found among the books of the late Professor, an Edition of the New Testament in Greek, bearing witness to the reverence and diligence with which it had been studied. His remarks on this volume must be given entire, and commended to the thoughtful consideration of future Students.

" Paucas aliquot in Novi Testamenti libros ob-
" servationes suo loco dispositas invenire neminem,
" opinor, pigebit. Quin in fronte exemplaris sacri
" libri, unde notæ illæ depromtæ sunt, exscripserat
" Vir doctissimus, quasi perpetuam sibi admoni-

* Instances may be observed in which the Professor was unwilling to receive proposed emendations of the text, until he found them confirmed by the approval of Professor Dobree.

" tionem, quo animi affectu limen illud sanctissimi
" Veritatis templi esset adeundum;

ἐὰν μὴ στραφῆτε, καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασίλειαν τῶν οὐρανῶν. Matt. xviii. 3.

τῶν τοιούτων ἐστὶν ἡ βασίλεια τῶν οὐρανῶν. Matt. xix. 14.

" Et sane Librum illum librorum, quem vivus par-
" cius quidem, sed in quibusdam, nisi fallor, feliciter
" interpretatus erat, ita moribundus unice amplec-
" tebatur, ut tunc esset *homo unius libri*, qui antea
" multorum, et ut ita dicam, omnium fuerat; non
" id scilicet temporis se perdidisse ratus quod divino
" volumini insumserat, sed id potius, quod majori-
" bus sublatum rebus ad minores contulerat; in eo
" certe nobis imitandus, quod cum doctrinâ tam
" singulari tantam conjunxerit in θεόπνευστον γραφὴν
" reverentiam."

Hints for improved Translation of the New Testament. 1832.

We have now to trace the fruits of the Professor's own love for the Sacred Volume, and of the diligence with which he brought to bear upon the original text that accuracy of judgment, which he had acquired by long familiarity with the Greek language. His revision of the excellent work of Bishop Middleton, and of the notes of Professor Dobree, above mentioned, probably quickened, if it did not suggest, his desire of lending a helping hand to bring the Authorized Version of the New Testament into the closest possible accordance with the Origi-

nal. His contribution to this work appeared in 1832, under the title of " Hints for an Improved Translation of the New Testament."

The feelings and views with which he published this Essay are clearly stated in the Preface. With sentiments of the deepest reverence for those " venerable men, who were raised up by the Pro- " vidence of God, and endowed by his Spirit, to " achieve for England her noblest work, in the au- " thorized translation of the Scriptures ; " he desired to assist in removing from this glorious work its few human blemishes ; to " attempt something " towards carrying a little nearer to perfection, a " work which is already so near it." He thought it an act of charity and duty, towards the ordinary ranks of those who go daily *to draw water* out of those *wells of salvation*, and also towards the preachers of the Gospel, to clear away from the Word of God, as much as possible, all adventitious difficulty, resulting from defects of translation, and to present it to the English reader with the greatest possible advantage.

Such was the unassuming and useful purpose of this publication. It may be asked with some reason, ' Whether the title corresponded with sufficient exactness to the design ? ' We need not scruple to confess that it did not ; for the Professor himself allows this, in the Preface to the Second Edition, in 1836.

" The title of this publication has, not unnatur-
" ally, led to the enquiry, whether I was really de-
" sirous that a new Translation of the Greek Tes-
" tament should be undertaken; to which my
" reply has uniformly been in the negative."

Had the work been entitled at the first, ' Hints ' for some improvements in the Authorized Version ' of the New Testament,' there would probably have been no question raised on the propriety or prudence of the design; the minds of scholars would have been directed simply to the substance of the book, and to the careful examination of the several passages in which the Professor suggests an improvement.

Notwithstanding all the care that was taken in the reign of King James I., to secure the co-operation of the best scholars of the time, and all the provisions made for frequent and full revision of their work; it would be very unreasonable to maintain that the Authorized Version of A. D. 1611, has reached the highest possible degree of excellence. When we remember that, since that time, large stores of new materials for ascertaining the genuine text, and the true interpretation of Holy Scripture, have been given to the world; it is reasonable to expect that the labours of later scholars may be eminently useful, both in the Old and New Testament; in correcting occasional inaccuracies, in clearing up doubts, in removing variations. The very fact of

the Translators having often placed one interpretation in the text, another in the margin; and their conscientious practice of marking by *italics* the words introduced by themselves, as required by the difference of idiom; sufficiently disclaim all assumption of infallibility, and invite the endeavours of succeeding times to the perfecting of their noble work.*

On the manner in which the Professor has executed his design, there has never, we believe, been any difference of opinion. It has been allowed by some of the best judges, and by the highest authority, that his proposed amendments are moderate, judicious, and valuable. They are confined to improvements in the translation of the received text, and do not, so far as our observation extends, rest

* The observations of Professor Marsh (Lectures p. 297), fully justify the design of the Professor's Hints.

"Now as this collation was made by some of the most distin-
"guished scholars in the age of James I., it is probable that our au-
"thorized version is as faithful a representation of the original
"Scriptures as *could* have been formed at *that period*. But when we
"consider the immense accession which has been *since* made, both to
"our critical and philological apparatus; when we consider, that
"the whole mass of literature, commencing with the London Poly-
"glot and continued to Griesbach's Greek Testament, was collected
"*subsequently* to that period; when we consider that the most im-
"portant sources of intelligence for the *interpretation* of the original
"Scriptures, were *likewise* opened after that period, we cannot pos-
"sibly pretend that our authorized version does not require *amend-*
"*ment*."

Professor Marsh refers to the remarks of Archbishop Newcome, and Macknight, on the necessity of revision.

upon any various readings of MSS. The principle of Bishop Middleton, with respect to the Greek article, is carried out in many passages, with a general reference to his treatise, for the illustration of each proposed rendering; and the Professor avails himself in several places, of the corrections suggested by his predecessor, Dobree.

The book was dedicated to the Bishops, Priests, and Deacons, and Candidates for Holy Orders, in the Church of England. A second Edition, with some further hints, appeared in 1836, and a third in 1850; incorporating all the former publications. In the Preface to this Edition, a few general observations are given, with the view of assisting younger students to ascertain the sense of the sacred writers. A copy of this third Edition is now before us, containing the Professor's last corrections and additions in MS.

One beautiful specimen of the way in which the slightest possible alteration of words, with a change of punctuation, may restore to a passage its true sense and force, may be seen in the note on John x. 15. (1st Edition). For the sake of clearness, we will set the authorized Version and the proposed alteration side by side, followed by the Professor's note.*

* The translation here proposed by the Professor does not originate with him, (and the same remark may be applied to several other passages,) it is found in the Gothic Version, and in Luther's German Translation.

JOHN X. 14, 15.

Authorized Version.	*Proposed translation.*
14 I am the good shepherd, and know my *sheep*, and am known of mine.	14 I am the good shepherd, and know my *sheep*, and am known of mine;
15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.	15 Even as the Father knoweth me, and I know the Father: and I lay down my life for the sheep.

NOTE. "The common translation contains a proposition unquestionably true and important; but one which does not seem to have any intelligible connection with the context. The mutual knowledge of each other, existing between the Shepherd and the sheep, as expressed in the amended translation, may be compared with statements of a corresponding parallelism in chap. vi. 57; xiv. 20; and xvii. 22, 23."

It seems impossible to doubt, that the adoption of this, and many similar suggestions, would tend to make our English Version more perfect, and to promote the edification of the Church. It is a work upon which we may imagine the spirits of our forefathers, who have laboured on the vernacular versions during the last thousand years, Bede, Wiclif, Tyndale, Coverdale, and the noble band of A. D.

1611, looking down with satisfaction and joy; a great cloud of witnesses compasses us round, in this as in every other work of faith, and bids us "lay aside every weight," and "go on unto perfection."

The importance of this work of improvement is enhanced an hundredfold by the circumstances of these latter times; by the wonderful extension of the English language over the world; and by the increasing efforts made to multiply translations of the Scriptures into the tongues of heathen nations and islands, for which our Authorized Version forms the general basis. The Church of England stands by the wells of salvation, and is in duty bound to use her utmost watchfulness and diligence, that the water which she dispenses may be as pure and clear as possible.

If it might be allowed to follow up the Professor's Hints by suggesting a safe and practicable way in which the desired end may be attained; we would take this opportunity of proposing that the same principles which guided the work of Translation in the reign of King James I. should also govern its improvement. The first rule given to the translators, might also stand at the head of the instruc-

* It is pleasing to think that the work of amendment should have been undertaken by a member of the Chapter of Ely, three of which body, Bois, Duport, and Lively, were among the translators of 1611.

tions for the revision, viz.: "The ordinary Bible, "read in the Church, to be followed, and as little "altered, as the original would permit." A body of learned men, selected from the Universities and from the ranks of Hebrew and Greek scholars throughout the country, might be appointed by authority, to receive and weigh in the balance all such Hints as those of Professor Scholefield, and others, comparing them diligently with the original languages, and the ancient versions; to obtain the opinions of foreign scholars; and to publish the results of their enquiries.

The next step would probably be, to print all the corrections which may be approved, separately, at the end of our English Bibles; or to admit them into the margin; * from whence, after due time allowed for the consideration of the learned, and for gradually familiarizing the public mind to the change, they might finally be received into the text.

* It is rather surprising to find that what is here recommended to be done by authority, has been done already by some of the revisers of the Oxford Editions of the Bible. "*With regard to the Marginal Readings of our Bible . . . . the Reader is to be reminded that they are not all inserted by the Translators, but many are of a much more recent date*, and consequently do not possess the same authority: few of them however, can be considered other than useful." (Pref. to Scholefield's Hints.)

"In the marginal references, which are introduced in this edition, "*the translations inclosed between brackets are those which have been* "*added subsequently to the edition of* 1611, chiefly by Dr. Blayney, "in his revision published at Oxford, 1769." (Pref. to Gr. and Eng. Test. Ed. 1836.)

Greek and English Testament. 1834.

As the last studies of Professor Dobree, so the last editorial labours * of Professor Scholefield in Greek, were bestowed upon the New Testament. In the year 1834 he published an Edition of the Sacred Volume, in which the Greek original, and the authorized English Version, were arranged in parallel columns.

The Greek text adopted for this volume was that of Stephens' 3rd Edition, A. D. 1550. To exhibit a faithful reprint of that Edition, with a few corrections in printing and punctuation, and an accurate impression of the English Version, was all that the Professor undertook. It was not his purpose, nor had he sufficient leisure, to examine the various readings of manuscripts, or to weigh the merits of different schools of sacred criticism. His wish was simply to provide for the daily use of Christian scholars, and especially of Candidates for Holy Orders.

It is probable that the same feeling which prompted the publication of the "Hints" above spoken of, led also, in some measure, to the combination of the Greek and English texts in this Edition; by no other plan could the fidelity of the Authorized Version be so readily and constantly tried in the balance.

* With the exception perhaps of the third edition of Porson's Euripides, which however was only a reprint of the former.

The reader will not be sorry to see the conclusion of the Editor's brief preface.

" Ratio operis, cum in se nova,* tum, ut spera-
" mus, quotidiano usui accommodata, facile se Lec-
" tori commendabit. Dulcissimum vero libellum in
" manus tradere ita exornatum voluimus, ut facil-
" lime ad legendum alliciantur oculi; ita emenda-
" tum, ut non plusquam humanis scateat erroribus;
" ita denique concinnatum et omni ex parte abso-
" lutum, ut suavissimum sibi et comitem et moni-
" torem libenter adsciscat; et talem quidem, qui
" *secundas res ornet, adversis perfugium ac solatium*
" *præbeat; delectet domi, non impediat foris; per-*
" *noctet* una, *peregrinetur, rusticetur.*"

How acceptable the plan of this Edition, and how careful the execution, has been proved by the public demand; a second Edition appeared in 1836, followed by a third in 1850; and in the latter years of the Professor's life, during his times of residence at Ely, he was still engaged in rendering it more perfect; taking the utmost pains, as those who know him can bear witness, to ensure accuracy even in the minutest points.†

* The plan of this work was not entirely new. Professor Marsh (Lectures, p. 127,) mentions that Dr. Edward Wells, Rector of Cotesbach in Leicestershire, published an edition of the Greek Testament at Oxford, in separate portions, and at different times between 1713 and 1718, accompanied with the common English version, corrected by the Editor. And also that in 1729 was printed in London another edition of the Greek Testament, with a new text and an English translation.

† In the later editions are added the marginal references to

And we cannot doubt that his labour brought with it its own reward. To himself, as to many others, this Sacred Volume has been indeed the sweetest companion and monitor; the chosen friend of declining years, when other books were laid aside; soothing and sustaining the hours of weariness and sickness; and preparing the spirit for its passage to "a better country."

Having thus followed the Professor through his honourable course of labour, to "the sabbath and "port of all men's contemplations," we may earnestly commend his example to the study and imitation of all succeeding scholars. If any should be inclined to look for more abundant fruits of a Professorship extended over a quarter of a century, be it remembered that the scantiness of the endowment (forty pounds per annum)* prevented his devoting himself entirely to Greek studies; and also that his zeal as a minister of the Gospel constrained him to draw all his studies towards the Word of God. He could not wholly give himself up to the philosophy of the porch, or the academy, or to the dramas of the theatre, whose duty it was to stand on Mars' Hill, and preach of Jesus and the Resurrection. When

parallel passages, at first at the foot of the page, afterwards in a central column.

* The original stipend of the Regius Professorships, assigned by King Henry VIII. and continued to this time. The Professor did not succeed to the canonry at Ely, till the death of Dr. French, in 1849.

we consider the numerous and important avocations which pressed upon his time and thoughts, we shall rather be disposed to wonder that he was able to accomplish so much.

If in the foregoing remarks we have endeavoured rather to estimate justly, than to extol indiscriminately, it is a lesson which we have learned from himself; for he was one who always loved truth and sincerity far better than his own praise.

Since these pages were written we have received the following observations from two eminent scholars, both of whom, having been among the earliest hearers of the Professor's Lectures, have since had more opportunity than others, of following his course of Professorial labour, and of testing its value by their experience in teaching.

From Dr. Kennedy, Head Master of Shrewsbury School:

"With respect to Professor Scholefield, I have "been accustomed to regard him as a strong, sound, "Greek scholar, with fair critical acumen, but not "endowed with that brilliant imagination, and ex- "quisite taste, which are the scholar's *vis divinior*. "It is seldom indeed that this faculty is found in "combination with that minute diligence, with- "out which there can be no accurate and trust- "worthy criticism. Even Bentley, who had (I

" should say) powerful imagination, added to his " wonderful learning and diligence, was deficient " in nicety of taste, as his Horatian Emendations " prove."

From Dr. Peile, late Head Master of Repton School:

" In my judgment, Professor Scholefield's schol- " arship was more exact, perhaps, than elegant, but " always sound and solid, and practically useful; " especially to younger men, for whom as put forth " in his terse translations as Lecturer, and brief cri- " tical notes as Editor, it paved and prepared the " way to those higher walks of philological and " philosophical research, through which, had even " *half* his time been available for this purpose, he " would not have failed to conduct his pupils, with " equal advantage to them, and credit to the chair " which he filled."

APPENDIX.

THE following Notes of Lectures on the Epistle to the Ephesians by the Rev. Professor Scholefield, were taken down at the time of delivery by the Rev. T. E. W. Blomefield. They are inserted here as a specimen of the observations on the Greek Testament addressed by the Professor to the Undergraduates who assembled at his house on the Friday evenings of every week.

NOTES OF LECTURES

ON THE

EPISTLE TO THE EPHESIANS.

BY THE REV. PROFESSOR SCHOLEFIELD.

FEBRUARY, 1840.

CHAPTER I.

THE Epistle to the Ephesians comes next to that of the Romans in the regularity of the arrangement of subjects, and the systematic nature of the argument; as in each epistle, the former part consists of doctrines, and the latter of practical commands and exhortations. This Epistle peculiarly resembles that to the Colossians. The same train of thought runs through both: in some parts, the Epistle to the Colossians is little more than a transcript of that to the Ephesians.

Before we commence the Epistle itself, there is an introductory question which arises: To whom this Epistle is written.

The 1st verse is very decisive, but some read Λαοδικείᾳ instead of Ἐφέσῳ in ver. 1. to account for the Epistle from Laodicea mentioned in Col. iv. 16.

Mr. Newman boldly states, that "some of St. Paul's Epistles are doubtless lost," which assertion he most probably grounds on the verse in Col. iv. above referred to, and also on 1 Cor. v. 9., where St. Paul says, according to our translation, "I wrote unto you in an Epistle not to company with fornicators."

But, 1st, how derogatory would it be to the Holy Spirit, if any Epistle containing His will, as published by an Apostle, which He had dictated, were suffered to be lost, especially in that infant state of the Church. I esteem it as one of the great consolations of Protestantism, that we not only believe, that God by his Spirit wrote the Scriptures, but, that he also, by His Providence preserves them. And again, as the expression in Col. iv. 16, is the epistle *from* Laodicea, not *to* the Laodicians, and as the cities Hierapolis, Laodicea, and Colosse were situated near each other, it is the most probable solution, that the Epistle to the Ephesians was a circular Epistle to the four churches; and this is confirmed by the fact, that the Epistle contains no reproofs, nor any allusion to circumstances peculiar to that church, and therefore this Epistle would in rotation go to Hierapolis, Laodicea, and at last to Colosse. And St. Paul wishes his Epistle to Co-

losse to be sent to Laodicea, since they were near one another, and he mentioned Laodicea in Col. ii. 1. in close connection with Colosse; and then as to 1 Cor. v. 9., the Greek, to a candid reader, appears wrongly translated, since it ought to be, I have written, ἔγραψα, viz. in that very same chapter.

So much for Mr. Newman's bold assertion, by which, though after all it would not be much, he seeks to get a handle for the authority of tradition.

1. τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

According to our translation this would seem to refer to two classes of persons,—but it ought to be rendered thus: "To those holy and faithful persons in Christ Jesus, who are in Ephesus."

3. Ὁ Θεὸς καὶ πατὴρ. The article refers to both the substantives. Hence construe "Blessed be God the Father," &c.

ἐπουρανίοις—heavenly *things* would render the sense here more clear.

4. ἐξελέξατο, chosen out. Those who are averse to personal election endeavour to surmount the difficulty in various ways, especially (1.) by allowing a national election, (2.) by acknowledging election to privilege; but after all, this cannot annihilate personal election—it still exists; and the same sovereign grace is manifest still in all its force, and enveloped in all its dark mysteriousness.

For the words εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον

ἀυτοῦ, we have a counterpart, i. 22. The apostle in this verse and the next, distinguishes between Election and Predestination as elsewhere. The former is the *act*, the latter the *purpose*; but there is no great distinction between them.

5. The *end* of their predestination is, that they might be adopted as children through Jesus Christ. "If children, then heirs," &c. Next we have the origin, "according to the good pleasure, εὐδοκίαν, of his will." The word εὐδοκίαν, always expresses the free purpose of grace irrespective of every thing out of God, but it is ever connected with the glory of God as the end. It occurs Matt. xi. 26.

6. It is to set forth the riches of the glory of God's grace; (so in chap. ii. 7.) ἐν ᾗ, in which ἐχαρίτωσεν, he has made us objects of his favour, vid. Col. i. 14. The forgiveness of sins is here said to be according to the riches of his grace, and thus verse after verse there are three topics which constantly occur: I. The salvation of men. II. The grace of God as the only origin of that salvation. III. Christ the Beloved, the only Mediator, through whom the salvation is bestowed.

9, 10. The mystery here spoken of is, as expressed in ver. 10, That in the dispensation of the fulness of times, he might gather together (ἀνακεφαλαιώσασθαι) all things in Christ, i. e. gather up into Christ as a head; Col. i. 20, 25—27. The expression τὰ πάντα, in ver. 10, coupled with Eph. iii. 15,

"Of whom the whole family in heaven and earth is named," clearly refers to the two parts of the church, both militant and triumphant. Especially as the corresponding word in Colossians is ἀποκαταλλάξαι, to reconcile, which cannot be said of the Angels. Hence, comparing the various passages together, we must conclude that τὰ πάντα, must be understood of that church, of which he says, that it is named from Christ.

11. Compare Col. i. 12; "And hath made us meet to be partakers of the inheritance of the saints in light." In the two verses we have sanctification and justification; the latter of which makes us partakers of, or enables us to obtain the inheritance, the former makes us meet for it. In the end of the verse, we again have the sovereignty of the grace of God, as ver. 5.

12. In this verse we have εἰς ἔπαινον τῆς δόξης αὐτοῦ, sc. θεοῦ, whereas in ver. 6, we read εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, where the Apostle speaks in more particular terms, while in the former verse he speaks more generally. In the one he describes the Being who has predestinated us; in the other, the particular attribute which was concerned in its accomplishment. Here we have an amazing exhibition of the scheme of the gospel. What is the gospel? Redemption and forgiveness of sins. How does this forgiveness come? By the free grace of God, and the good purpose of His will. In what way?

Through Christ the Beloved. There is here no word of man except the receiving. It may be asked, How are these tidings to be preached? Is the free grace of God in election to be brought prominently forward or not? It is a doctrine which all do not clearly see, though, considering the plainness of the declarations in scripture, that is wonderful. It is one too of infinite preciousness, and full of godly comfort to such as feel that they are God's children; while to those who have not such an assurance, it is one of very great danger; and tends to drive either into presumption or despair, vid. Article XVII.

Mr. Simeon in a sermon on Rom. viii. said that he had three reasons why he preached this doctrine. He said he was not satisfied with saying only, because he found it in the Bible, but he did it because he found also that it laid the axe to the root, I. Of Pride; II. Of Presumption; III. Of Despair.

It is not a doctrine to be brought by young ministers before a mixed congregation. To those who do not clearly see it, I would say, "Go and study carefully other doctrines upon which your mind is made up, and when you have gained a deeper insight into the truths contained in the Bible, you will also see this."

In Rom. viii. 28, 29, it is introduced directly in connection with the comfort of the saints. It is

the last crowning topic of consolation. "We know that all things work together for good to them that love God, to them who are the called according to his purpose. *For* whom he did foreknow, he also," &c. When a man has been brought into a state of peace and forgiveness, it is natural that he should look back and inquire what it was that thus brought him. In conclusion, let us be thankful that we have a free gospel to preach, and may declare in our Master's name, "All that the Father hath given me shall come to me, and him that cometh unto me I will in no wise cast out."

From the twelve first verses of the chapter we draw the conclusion that it is the prerogative of God alone to do every thing after his own will, and to his own glory; to make his glory the end, and his sovereign will the rule: and it is a matter of consolation to us, that he makes it all to bear upon our salvation.

12. In verse 12 we must suppose St. Paul speaking of himself and his brethren as converted Jews, and though not of the original number of the apōstles, yet as that part of the church which are first called and gathered in.

13. But in verse 13, he addresses the Gentile converts at Ephesus. Possibly the ἐν ᾧ at the beginning of the verse *may* be referred to the 2nd ἐν ᾧ, and that the latter takes up the subject broken off at the former; but it is better to take it as in our

translation and to understand ἡλπίκατε ἀκούσαντες ought to be rendered "when ye heard," as πιστεύσαντες infra, "upon your believing," or simply, "in whom also believing."

14. ὅς ἐστιν ἀρραβὼν. It would have been expected that ὅ would be used as referring to τὸ πνεῦμα, but here we have a distinct and strong argument for the personality of the Holy Ghost, as in John xvi. 14, ἐκεῖνος ἐμὲ δοξάσει: but though in that verse ἐκεῖνος *might* be used to agree with παράκλητος in verse 7, yet in Eph. i. that argument cannot be adduced. The words "till the redemption of the purchased possession," are equivalent to "till we shall receive the possession itself," of which we now have only the earnest and foretaste. This possession is either the Church, which "Christ περιεποιήσατο with his own blood," which is now in a state of bondage, or the heavenly inheritance promised to God's people, of which we have not as yet come to the possession. We must connect εἰς ἔπαινον τῆς δόξης αὐτοῦ with ἐσφραγίσθητε.

As soon as ever a sinner believes, God sets his mark upon him, Eph. iv. 30; and this seal is upon his forehead, that by it he may be known. See Rev. vii. 3: "Hurt not the earth, neither the trees, till we have sealed the servants of God in their foreheads." And here we may note, that the seal of the Spirit, is a protection from all *real* evil, not from sickness or any thing of that kind; so that

whatever befals us, we may be sure that it is all for our good. This seal and mark we are bound to make visible to all men (though it is only seen by God) that they may be constrained to glorify our Father which is in heaven.

Mark also the blessedness of this sealing. Wherever the Spirit comes, he does so in all the fulness of his influences and consolations.

15. In Col. i. this is at the beginning of the chapter, verses 3, 4. We have here two couplets of things to be noticed. On the apostles' part we have "Thanksgiving" and "Prayer," and on the part of the Ephesians "Faith in the Lord Jesus" and "Love to the saints." In his Epistle to the Ephesians, Paul does not say from whom he had heard of their faith and love, but in Col. i. 7, 8, he says that he had heard of it from Epaphras. We have here the two characteristics of all believers—"Faith in the Lord Jesus Christ" and "Love to all the saints." There is also another extensive love or charity which they feel towards all men—a feeling of benevolence; but their love is here put in close connection with the saints; and therefore when the apostle had heard this, he had heard enough. Let us all remember what is caused by this Faith and Love, viz., Thanksgiving and Prayer. That a man should be brought out of the land of Egypt, from that state of bondage in which he had been held, is indeed a subject for thanksgiving: but

then, Israel had all the wilderness before him, and in like manner the Christian has to fight his way to heaven.

Never let us forget what we have to be thankful for in dangers and difficulties past; but let our prayers, on the other hand, be enlarged for that which is before us.

CHAPTER II.

1. "And you hath he quickened." I conceive our translators have very properly supplied the word συνεζωοποίησε from the 5th verse. Locke preferred connecting this verse with the last of the former chapter. Thus "the fulness of Him that filleth all in all . . . (filleth) you," &c.; but Col. ii. 13 shows that the first is the right interpretation.

3. καὶ ἡμεῖς shows the utter depravity of human nature—even *we* the Jews also. In every natural man we recognize more or less these three things:

I. A desire to walk according to the course of this world.

II. A willingness to be led by the prince of the power of the air.

III. A willingness to follow after and be in bondage to the lusts of the flesh. These very three things we renounce at our baptism, promising to

wage continual warfare with the world, the flesh, and the devil.

2. For explanation of "Prince of the power of the air," see Eph. vi. 12.

11. The change which passes upon a man from death unto life is a thing to be remembered by him. So the blind man (John ix. 25) said, "One thing I know, that whereas I was blind, now I see." A converted sinner has to look back to his former state, and to consider what he now is. It would have been sufficient to have said, "who are called uncircumcision" by the circumcision; but note the qualification which is introduced, "by that which is called the circumcision," &c., they were only called so; they were so in name and outward profession, but were not the true circumcision, as St. Paul speaks. Rom. ii. 29. It was only in the flesh, and not the circumcision of the heart, which is the stamp of a true Israelite.

12. The case of the Jews was more aggravated than that of the Gentiles; for they were dead, though in the midst of light, and having the ordinances of God among them. Whereas in the case of the Gentiles, this was not so. "Covenants," viz., that made at first to Abraham, and again and again renewed to the Fathers.

"Without hope." This is an accurate description of the heathen at the present time. When a New Zealander was dying on one occasion and ex-

ulting in the thought of being with Christ, those about him were quite amazed, and exclaimed, "Why Zealand man glad die!" Death among them is the beginning of torment. They think their gods are to be hated and dreaded, and death to be that which brings them into their presence, and therefore they are afraid to die. A man who lives without God is without hope, and must go to Christ for it.

13. . . 15. Here we have

I. Their former state, "Far off."

II. Their great change, "Brought nigh."

III. The wonderful method, "The blood of Christ."

He comprehends in these verses the sum and substance of all he has to say in this chapter. He represents the efficacy of Christ's blood (I.) in reconciling Jews and Gentiles together, and then (II.) both to God.

"Wall of partition;" taken from the veil which separated the court of the Jews from that of the Gentiles. Ver. 15. Some, as Beza, take τὴν ἔχθραν with the previous verse, in which case ἐν τῇ σαρκὶ αὐτοῦ would mean by his death, but rather take it governed by καταργήσας. Vid. Col. ii. 14. The law was the hand-writing which formed a ground of enmity between Jews and Gentiles. ἐν δόγμασι may be taken for σὺν δόγμασι· ἵνα τοὺς δύο, &c.: "for to make the two one new man." Here is the first part of the work of Christ as a peacemaker. We must not

take "peace," ver. 14, as "peace-offering." He is the author of our peace, who makes peace first between man and man, then between man and God.

18. τὴν προσαγωγὴν, *our access.* The translators were very remiss about the article.

Let us remember that if we are to show forth the influences of the death of Christ, it is to break down the partition between us; for the religion of Jesus is a religion of love. In this verse we see the work of the whole Trinity. As the grand end is to bring to God, so the means are only *through* the Son, *by* the Spirit. We can no more come without the Spirit to help us, than without the Son's blood to cleanse us, and make us meet to come to God. See the marvellous provision God has made for sinners. The Father sitting on the throne, and waiting to receive them; the Son shedding his blood on the cross to cleanse them; the Holy Spirit coming into the heart of sinners, and making intercession, teaching them to pray, elevating their desires, and enabling them to cry to God, "Abba, Father." Again, what thankfulness ought we to feel, that by the mercy of God we are delivered from the awful delusion of Socinianism. "Oh!" say they, "the doctrine of the Trinity is only a speculative doctrine." But it is to be expected that they will abandon it, even as a speculative doctrine; for if it is only such, it would not be worth contending for. If you find the arguments of a Socinian too strong

for you, then throw yourself upon this verse; say, All my hopes are bound up with it; and therefore I cannot part with it. What a gracious and glorious doctrine it is!

19. The Apostle having shown that the object of Christ's death was to reconcile Jews and Gentiles both to one another, and also to God, comes in this verse to the summing up of his former statements. We have the state of strangers and foreigners from which they had been brought, and then their delightful state as converted Gentiles. "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," i. e. ye are not only brought into connection with the Jews, but also with the other believing Gentiles, into the household and family of God, so as to be of the οἰκεῖοι τοῦ θεοῦ.

20. This verse does not mean that they were built upon the apostles and prophets as a foundation, but upon their foundation, which may mean either the foundation which they built, which was Christ Jesus, upon which they built their own souls and the Church of God, or it may very properly mean the doctrines which they preached. Vid. Rev. xxi. 14., which is to be explained by this: not vice versa, as it is the more obscure of the two. The apostles were wise master-builders; but they took it for granted, that no other foundation could be laid but Jesus Christ. 1 Cor. iii. 10, 11. He is that

stone in the building which connects and binds together the whole building. Archbishop Usher reads, "Jesus Christ being the chief corner-stone of it." But this is an immaterial point.

21, 22. We have here the personal application. In Christ we are all built together. When we believe in Christ, we are built up in Him, and made one with each other, and this is expressed by "communion of saints." Though they know not one another in the flesh, yet they are one in spirit, and are interested in each other's welfare. They stand in the same relation to each other as the members of the human body, which are all under the same living head.

CHAPTER III.

1. Because you are thus delivered from such a state of alienation and enmity, and have been endowed with such inestimable privileges, "therefore, I, Paul," &c. Then follows a long parenthesis, as is common with St. Paul, when he has hinted a doctrine or subject upon which he loves to dwell, and of which he is full. But where is the parenthesis to end?

Some say, at the end of ver. 12; but this is not at all natural. Others again, at the end of ver. 13; but in ver. 14. the topics will be found to be such as

naturally arise out of what he had said immediately before, and not out of the consideration of their state or privilege. According to the manner of the Apostle, the connection of the first verse of chap. iii. is with the first verse of chap. iv. And this will bring home to us the close connection between privilege and duty.

The two vital points are grace and holiness; grace without works, as a ground of justification; and holiness with works, as evidence of sanctification. We have also that to which we are called: First, as Christians; secondly, as Christian Ministers. And what a constraining and solemn motive to be constantly pressing upon the heart of a sincere minister of the gospel!

2. St. Paul introduces the parenthesis by referring to the fact of their having heard of the ministry to which he had been called.

"Dispensation," *οἰκονομίαν*, rather stewardship, and so 1 Cor. iv. 1. "Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of God." They deal out, and distribute the grace of God to the household of God. See also 1 Cor. ix. 17, which ought rather to be translated, "I have a stewardship committed to me," and he says just before, that he had a necessity to preach the gospel.

"To you-ward." They were part of the household to whom he was to deal the grace of God.

Conf. Col. i. 25. " the dispensation which is given me *for you*, to fulfil the word of God," or " fully to preach the word of God."

Hence we learn, that it is only the tidings of the grace of God that ministers have to preach, and not the grace itself to distribute for the benefit of their people. " the mystery," vid. Col. i. 26. viz. when he received this commission: " Depart, for I will send thee far hence unto the Gentiles." And this is the mystery; not that God gave his Son to die, but as it were a subordinate mystery, that the Gentiles should be fellow-heirs. ver. 3. " afore," viz. in chap. i. 9., it is not to be understood of any other Epistle which has been lost.

5. The προφῆται were the teachers of the Christian church, as we read in chap. iv. " He gave some apostles, and some prophets;" but not properly as the Old Testament prophets were moved by the Holy Ghost to foretel events, though that need not be excluded, but in a more general sense of interpreters of God's word.

7. " Whereof," &c. Again and again the Apostle enlarges upon the fact of his being appointed a minister of Christ. He takes every occasion that falls in his way to do it. This leads us to magnify the ministerial office, and to remember that ministers should be impressed with that distinguishing mercy of God in making them his ambassadors. He magnifies the gift of the grace of God given

to him; first, as a Christian, and secondly, as a minister.

8. What wonderful words are here! The Apostle even coins a word to express the depth of his own humility—ἐλαχιστοτέρῳ. There is something very instructive in this; we cannot suppose that he wrote like a hypocrite in this passage, nor in 1 Tim. i. 15, "sinners, of whom I am chief." Hence, how deep should be the humility of those who have received more grace than others, who might be expected on that account to be excused from it. Mr. Simeon, when asked what was the first qualification of a Christian minister, said, "Humility;" and what the second? "Humility;" and what the third? "Humility, humility, humility." A man who has a great, large, and fervent spirit is supposed to be excused from having any degree of humility; but the true work of the Spirit is to have opposite excellences united. What a blessed state of mind to be able to feel this! There are so many difficulties in the ministerial life, that unless a man arm himself with this humility, he will be left to fall, and so learn the value of it.

If εὐαγγελίσασθαι is construed "that I should," construe φωτίσαι in the same way, or let εὐαγγελίσασθαι be rendered "to,"—as the construction of both is the same. He looks upon it as such a manifestation of the grace of God, to be called to be a minister of the gospel. What is the gospel, but "the

unsearchable riches of Christ," and what a comfort it is to know that we have this to preach. "As poor, yet making many rich."

10. διὰ, through, i. e. by means of.

He wishes all to see what a privilege he felt it, to be able to preach to his fellow-sinners. The end of preaching is mentioned in ver. 9, and the great ultimate one is in ver. 10. After all the intelligences of heaven have seen in heaven, they will get new views from what is doing on earth. They understand the goodness and love of God, and yet they are to know by means of the church, (i. e. what is done, preached in, and received by the church) the work of grace in the heart of man, when a sinner is awakened, and taught to feel his lost state. See Col. i. 27. "To whom God would make known," &c. "which is Christ *in you* the hope of glory."

In this part of the chapter, the Apostle gives his view of his ministerial character. A *steward*. How, as stewards, are we to dispense that grace? We can only do it as instruments: we have only to preach, and to follow up our preaching with earnest prayer that God would add his blessing. We are to do our part, as well as expect that God will do his.

The Apostle connects the dispensation of the Spirit with the glory of God. Then how deep our responsibility is, if we hold back from making Christ known as the great subject of our preaching.

Some say that the doctrine of the atonement of Christ, &c. ought not to be preached to weak minds, whereas that is the very thing they want. "O," say they, "how can a congregation understand the mystery of the atonement?" Truly, if I go and set forth Christ as dying for sinners in some philosophical argument, they will not; but it is a truth which God has ordered us to preach, and therefore it is our duty to do so. What we preach will only so far be owned of God, as it is in accordance with his Spirit. To those who are looking forward to this office, let me say, Enter upon your ministry and carry it on, in the spirit of ver. 8. Let these words be written on your hearts, as being our very name, and titles; and the more we can get into the spirit of them, the more we shall be prepared for the work to which we are called, and the more shall we be in a way to have the blessing of God to crown our labours. May not only the spirit of the office, but also the grace of the Holy Spirit be given to us, and then being thus qualified, may we go to the dark places of the earth and preach the unsearchable riches of Christ to dying sinners.

13. The fact of the Apostle's suffering *for them*, and being a prisoner *for them*, was their comfort. As when a standard-bearer fainteth, and as sheep are cast down, and are ready to fall, when their shepherd faints, so they were likely to be dis-

couraged and faint, when they saw all that befel the Apostle.

15. πᾶσα is in rather irregular sense, for ὅλη, "the whole," not "every." What a propriety is there in this character of God, (or Christ, for it matters not whether οὗ is referred to πατέρα, or Χριστοῦ) viz. of a Father. The Apostle, while a prisoner at Rome, is filled with anxiety for those branches of the church which were scattered throughout Asia Minor, and brings them to the head of the family in prayer.

What a delightful view have we here of the communion of saints; and not only of the militant, but of those also, who have gone before, and done with the trials of earth, and who being members of one body, are still united to the same head.

16. When we go to God, we must consider what we go for. The Apostle makes the riches of God's glory the measure of his prayers, and looks upon him, as willing to supply all his need. There is no limit to what a Christian may expect.

What are the objects of his prayer?

I. "That they may be strengthened with might," or mightily strengthened; and referring to the danger of fainting in their affliction, when they saw their standard-bearer smitten. In Col. i. 11, he prays "that they might be strengthened to all patience and long-suffering with joyfulness."

II. "That Christ may dwell in their hearts by

faith." (see ii. 22.) That their faith might be strong, that they might always carry Christ in their hearts, and so have constant communion with Him.

17. " Rooted and grounded in love," i. e. in the love of God to them, having apprehended it by faith, so as to be enabled to receive the blessedness it offers.

18. Some suppose that the Apostle in using so many terms, " length, breadth," &c., refers to the wave and heave offerings; to the former in " length and breadth," to the latter in " depth and height," so as to give a complex and complete idea of the vastness of the love of God; but they are only so many expressions for the magnitude of the love of God, viz. the love of God in Christ, in giving Christ. John iii. 16.

It is far beyond the powers of man to understand —he cannot know its limits—but we may know something of it, feel its influence on our hearts, leading us to Christ, and to give up ourselves to the service of Christ.

" That ye may be filled with," or " up to all the fulness of God." Up to that amount of fulness; not the essential fulness in God himself, but that which he has deposited in Christ, and which is to be given to all those who ask him. Compare Col. i. 9, &c.

Here an objection was likely to be raised; " Who is sufficient for these things? " " How " can I re-

ceive all this that the apostle "has prayed for?" And this objection St. Paul seems to meet in verses 20, 21. Mr. Simeon used to say, "It is not a few puny words that I can utter, that will be able to turn the mind of God." We are to look at the grace and power of God, as the limit of what we are to desire and pray for; and it is the comfort of the Christian that he can go to such an inexhaustible fountain, "that worketh in us," τὴν ἐνεργουμένην ἐν ἡμῖν. The same expression occurs in James v. 16, "The effectual fervent prayer of a righteous man availeth much." Some take it as, "which is wrought in a righteous man," but from the comparison of this verse, Eph. iii. 20, the English translation is clearly right. We are not only to look at the power as residing in God, but also at the experience of the power in our own hearts.

21. "To him be glory." So also see Isa. xliii. 21: "This people have I formed for myself; they shall shew forth my praise." While it is most painful to think how God is dishonoured in the world, it is at the same time refreshing to reflect that he is, and will ever be, glorified in his church. Let us take this practical instruction from the subject, that the Church's character is, that God is glorified in it. And this is the broad distinction between it and the world. Let us remember that we are the light and salt of the earth, in whom God is to be glorified.

CHAPTER IV.

This chapter is a conclusion from the statement in the second chapter.

It also embraces two parts. The 1st from ver. 1 to 16, shows how the Ephesians ought to act in their new character as Christians: the 2nd from ver. 16 to the end, how they were *not* to walk in their old character as Heathens.

1. ουν is generally used after an interruption in sense. The force here, which we could hardly render, is, "I say, (I the prisoner... &c,) I say."

2 Ambrose translates μακροθυμία by the Latin "magnanimitas," confounding μακρὸς long, with the sense "great," which it does sometimes bear; and hence we see how very carefully we should read even the ancient Fathers, for into how many faults did they not fall?

3. All Christians are animated by one spirit, and we are to take care not to break that spirit. The importance of it, however, is very little appreciated. A person may feel the greatest concern for his own salvation; but it must not rest there. He who is one with Christ, is one with all the people of Christ: and therefore, the man that makes light of this unity, makes light of his relation to Christ.

4—6. The argument is, "There is but one God," therefore let there be one Church, and thence the

conclusion is, unity of Spirit. The apostle, in these verses, states the doctrine of the Trinity most clearly. The Spirit in verse 4—the Son in verse 5—the Father in verse 6; and it is one of the most valuable passages on that doctrine that we have, since it meets the strongest argument of the Socinians, (who say that the doctrine of the Trinity is a mere speculative one,) for the Apostle connects it intimately with practice. "There is one body and one Spirit," i. e. there is one Church and one Spirit animating it, and conversely. There is one Spirit to abide by the Church and sanctify and comfort it, and one Church for the Spirit to act upon. "One Lord," &c. There is one Person in the Godhead who is Lord and head of the Church. One faith, by which every member believes in the mediation of Christ, and the atonement He has wrought. There cannot be two bodies with only one head. Vid. 1 Cor. viii. 5, 6. There is one faith by which Christians are spiritually grafted into the body of Christ, and one baptism by which they are outwardly grafted in.

6. "Over all," i. e. by His authority; "through all," by His pervading providence. When Christians quarrel with each other, it is as if they were each to say, "You must be sanctified by one Spirit, and I by another."

7. We are not *so* all one, as that we all have the same measure of grace or the same office; but we

have different measures, according to the gift of Christ. And He gives no reason why, since it is according to the purpose of his own will. 1 Cor. xii. 11. So that there is sovereignty in the distribution; but we are sure that grace will always be given in answer to prayer.

8. David in Psalm lxviii. spoke of the bringing up the ark to Mount Zion; but the Holy Ghost, who was the *real* author of the words, had a higher sense, and applied them to the ascension of Christ into heaven.

"Gave gifts," in Psalm lxviii. 18. it is "received gifts for." In the abstract, giving and receiving are opposite; but introduce Acts ii. 33, and the difficulty will be set at rest. We have great reason to be thankful that the Holy Spirit has introduced additional matter, which is not necessary to the particular points He has to do with; and in this case He is pleased even to add a comment, which is very interesting. The Apostle assumes the Godhead of Christ; for his original locality, so to speak, was on the highest throne in heaven. How then could he ascend higher? By descending, first, into the lower parts of the earth. This is interpreted in three ways:

i. Beza takes it only as "the lower world," which is a lower part of the creation than where he had dwelt before; but this notion is not very satisfactory.

ii. Some refer it to Christ's descending into the womb of the Virgin, and compare Psalm cxxxix., "When I was made secretly, and fashioned beneath in the earth;" but there it is used only figuratively for "in secret." This explanation is not probable.

iii. Bishop Horsley understands it of those parts into which Christ descended from the earth, viz. the grave, i. e. not the few feet of earth, but the world of departed spirits. And he supposes Paradise to be in the centre of the earth; and our Liturgy expresses the same thought: "He was dead and buried. He descended into Hell." There is the same gradation. His body lay in the grave. His spirit descended into Hell—and he not only went into Hell, but went *down* into Hell.

But I would not speak with any decided preference of this interpretation, though very interesting.

We have had a chain reaching not only from heaven to earth, but below the earth; and that for "us men, and for our salvation."

11. This verse is intimately connected with ver. 7, and explains the manner of the distribution of the gifts. Here we have the offices of the primitive church, which some erroneously think are to be permanent; but the first three are *special* offices for the foundation of the church, and the two last are to be standing offices. "Evangelists," such as Timothy; "Do the work of an evangelist." It corresponds to our "Missionary." "Pastors," in-

cludes all the pastoral offices: teaching, visiting, &c. and corresponds very nearly with επίσκοπος, afterwards applied to Bishops, 1 Peter ii. 25. These are to carry on their work through all ages—not so the Apostles.

12. Here is the *work* of these offices. Lloyd reads no comma after ἁγίων; and Simeon made the sense to be "for the purpose of perfecting the saints, for the work of the ministry;" but this is too confined a sense, and therefore it is rather to be taken as our translators have, only we must remember that the prepositions in the original are different. The conversion of sinners, as a work, is omitted; because the gifts only refer to those in the church, and sinners were not likely to be hearers of the preachers. Then all the congregation were true believers,—not so now. The great work of the ministry has for its object, the edification of the body of Christ. Consider then—

1. The vast importance of edifying believers.

2. Do not confine your views to the work of conversion.

We must not suppose that when a man is converted, he is therefore safe. The real salvation of a soul depends as much upon edification (i. e. as a means) as upon conversion. And great success in the conversion of sinners may minister to spiritual pride. The work of conversion attracts more attention, and is more visible than that of edification,

but it must not be taken for the great end of preaching.

Go out and sow your seed, wherever God leads you; and make up your mind, that if you see no fruit, still your labour is not in vain. Let us look to the design of God: at one time a man is a little babe in Christ, at another a young man, at another an aged father; but all for the edification of the church, which is to have its accomplishment in that church above, which is redeemed from among men, and is clothed in the righteousness of God our Saviour.

THE END.

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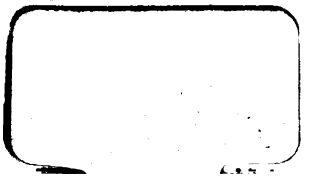
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